

"Behold I Come Quickly"
**The
Brothers of the Star**

*The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.*

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab.)

Acting Editor: B. RAJAGOPALAN, M. A.

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CONTENTS

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	PAGE
	FRONTISPIECE
MESSAGE FROM THE PROTECTOR	1
THE OUTLOOK. By The Editor	2
THE WORK BEFORE US. By The Joint National Representative ...	3
OCTOBER 1ST, 1924. By Wayfarer	5
THE PROTECTOR. By Beatus	6
DR. ANNIE BESANT—AN EDUCATIONIST. By The Secretary, Theoso- phical Educational Trust, Adyar	8
SAINTS OF INDIA—RAMADAS. By V. Subrahmanyam, B.A., B.T. ...	10
THE WAITING TIME. By Emu Alpha	11
SIRUTHONDAR—THE HIDDEN MEANING. By D. G. KALE, B.A. ...	14
CORRESPONDENCE. Star Journals	15
REPORTS	15
FINANCE	16

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER

—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One and annas eight, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

IN INDIA

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor **Indian Star Headquarters, Adyar, Madras, S.**



Message from the Protector

To the Brothers of the Star

Brothers,

Nearer and nearer comes the Day when the Desire of all Nations shall once more stand among His own, on His glorious mission to our mortal world. As the Sun, while yet below the horizon, touches into rosy beauty the clouds which float over the meeting-place of earth and sky, and thus tells of his swift approach, tells of his uprising, to flood with glory of dazzling light and color the grey and silent plains and hills of our world; so do we see the upflaming rays of His splendor heralding His coming, and soon shall the radiance of His actual Presence lighten our darkness, and fill our longing hearts with joy. How can we welcome Him? How shall we be worthy to greet Him? Let us fill our hearts with golden love, that may reflect His Light. Let us clothe ourselves in the white raiment of self-surrendering service. Then and then only shall we be fit, so far as men may be fit in our lower world, to bow at His Feet, and offer to Him the Service which is Freedom.

Annie Besant

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

Another volume of the *Brothers of the Star* begins with this issue, published on the day dedicated to the Protector and on which her benediction pours on all with greater diffusion than ever, because of the feelings of love, reverence and gratitude that flow towards her especially on this auspicious day. Our homage and that of the Brothers of the Star in India we will humbly offer at her feet and pray that we be worthy and strong enough to practise what she has said in her message to all of us this year—'clothe ourselves in the white raiment of self-surrendering service'. It is but apt that one who has clothed herself absolutely in the white raiment of self-surrendering service, should advise us to do so also, in order that we may be fit, "so far as men may be fit in our lower world, to bow at His Feet and offer to Him the service which is Freedom."

* * *

What the coming year will bring us, we are sure of from one point of view. Increased work for the workers—self-preparation for those who are getting ready and a great impetus for all aspirants. Our Protector's stupendous undertaking to bring together all political parties in India—all the more difficult because of the comparatively little activity of the people, lost in the various shibboleths of theoretical politicians and the rivalry of the panaceas offered—is bound to have a great effect. Already, people are foreseeing the organisation of a vast offensive which will push our position more to the front and which will make the world the readier

for the Great Teacher. The politician's work is thus cut out for him in co-operating with the Protector and shouldering a little of that huge burden which she is carrying.

* * *

The arrival of Krishnaji and his band of workers in India in November is another mighty spring to action. It will be remembered how his genial presence in Adyar, nearly three years ago now, promoted a great deal the social side of our activities. The further power he has acquired by these three years of work in America and Europe, he will bring to inspire the work in his own Motherland and we are all anticipating with eagerness the details of his programme of Educational and Star activities. The Self-Preparation Groups will receive fresh impetus, the Star Organisations and centres will be naturally more vivified and there is bound to be greater activity displayed all round.

* * *

The CONVENTION at Bombay therefore will be a historic CONVENTION, where various kinds of work will be co-ordinated and much business done. A large number of people are bound to gather there because of their desire to see and hear our beloved Leaders who will all come together after doing their allotted work in the different corners of the world to which their labors have taken them. Bombay has cause to be proud this year having secured Dr. Besant for her birthday and having such a promising CONVENTION before it.

Mr. Jamshed N. R. Mehta, our Divisional Secretary for Sindh is doing very useful work by writing to the papers on the religious and social questions of the day, dealing with the general physical bodily weakness of the Hindus, the treatment of Hindu women and widows, untouchability and other such evils. We have received two cuttings from the *New Times* of Karachi dealing with 'Hindu-Muslim Unity' and 'Conversion'. We would also like to draw the attention of our brothers to the summarised report from Travancore, printed elsewhere in this issue.

We regret to announce the passing away of Mr. T. B. Bhashyacharya, our energetic Divisional Secretary of the North Tamil Division, on the 20th of last month. His work and capacity are well known in Theosophical and Star circles in South India. He was editing the *Tharakudatan*, the Tamil Star monthly, besides doing much Scouting and Theosophical work. His departure leaves a big gap which it will be difficult to fill. Our sympathies go out to the members of his bereaved family.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVE

Our great Protector, Dr. Besant, has completed seventy-seven years of life in the physical world in this incarnation, fifty of which have been ceaselessly spent in the service of the world. The world recognises her as among the greatest of her generation, but how great none can say, except those who really know, the great Masters of the Wisdom, Whose Will she fulfils in this world. We lay our devoted homage and deep loyalty at her feet.

In writing this page, month after month, it often strikes me as to how far we, as a body, are preparing ourselves for the Great Event for which we are all expectant. Individual work and Self-preparation are essential, nay, a very necessary pre-requisite, but team work is of the greatest value. An organised effort, a combined enthusiasm and activity is far more effective, specially where each individual has devoted a period of his life to Self-Preparation. The effect produced by ten members working separately and individually is much less than the joint effort of all the

ten. It is this fact which we have to realise in our work for the Star. Looked at from this point of view, can we say that our Groups and our Divisions have made marked progress during the last few years? Have we made the strands of our different individualities into a mighty and powerful rope on which the Lord can rely to pull without the risk of its breaking down? Our individual strands will certainly break down, if not strengthened by the intertwining of other strands. If we join ourselves into a close-knit band, the weakest among us may be saved from a complete rupture, by the strength of others.

We must remember that we have the proud privilege to be the instrument, — the rope with which He will pull the world from the depths into which it has fallen. In order to fulfil this function successfully we must satisfy three conditions.

Firstly, we must be strong, we must be reliable, we must be well-trained. These can be achieved by Self-Preparation or the making of our individual strand or thread as thick and strong as

possible. We must remove all the roughnesses from our fibre, otherwise, when it comes into intimate contact with other fibres, it may do injury to them and thus weaken the strength of the rope. We must also unite and intertwine the various fibres and strands, which are already strengthened and polished by the work of Self-Preparation, into a powerful rope. We must learn to work together. We must make the Group work vigorous and united. It should have an *esprit de corps*.

Secondly, we must be near to the Lord; for unless we are near unto Him, He cannot take hold of our united and strong and smooth rope to pull the world. How shall we be near unto Him? The best way to approach Him is in our insignificant and humble way, to be like Him. We must cultivate those qualities of love and gentleness and sacrifice, which He embodies in perfection. Let us follow this path with a united will. Let not our strength blind us to the need for gentleness, for in the world to-day, we find strength degrading itself by harshness, cruelty, oppression of the weak and selfishness. Let us use our individual as well as united strength to protect others with loving kindness and to give to others in total abnegation. Thus, shall we approach Him and be near to Him, when He needs us.

Thirdly, we must be near to the suffering world. If He is to pull and elevate the world through us, we must not be removed from the world. The strong rope, which we have prepared for Him, should be in touch with the suffering world and should be encircling it in sympathy and protection, if He is to exert His force effectively through us. If we are out of contact with His

suffering children, if our individual and united ropes are not encircling the misery of the world, His pull will merely pull us and not elevate suffering humanity; and, we must remember, that He is coming, not to lift us merely, but to lift and comfort the whole world. If we do not fulfil the functions that we are intended to fulfil as a body, we shall indeed be discarded, for the Lord has many ropes in preparation for the work He has to do in the world and we are but one of the many.

Let us see to it that we make our rope the strongest and the smoothest, before He comes. Let us prepare ourselves in the threefold way indicated above. Let us be strong and smooth individually as well as collectively, by Self-Preparation and intensive Group work. Let us be near unto Him by inculcating the virtues of love, gentleness and sacrifice. Let us be near the suffering world, by working for it and embracing it with *practical* sympathy.

Our Head will be among us very soon, and we must so speed ourselves up that we show the beginnings at least of the preparation that will be both individual and collective. Nothing will more gladden his heart than effective preparation. This is a life of continuous preparation for the Great Event, and he, as our leader, is anxious that the rope which he is supervising may not be found wanting in strength or in smoothness; for roughness will not only hurt us, but him, whom we all love.

* * *

We have to announce with deep regret the sad death at Triplicane, Madras, of our respected brother T. B. Bhashyacharya, after an acute attack of Typhoid. He, as Divisional Secretary of the West Tamil Division of the

Order, did very valuable work and it is difficult indeed to fill the gap that he has left. He was one of those exceptional men, who are imbued with the feeling of Divine Discontent. We hope

he will come back again soon to carry on the work of the Great World-Teacher which he helped so well. We offer our affectionate sympathy to his wife and family.

OCTOBER 1st, 1924

BY WAYFARER

This is the anniversary of the day when our Protector reincarnated once more to help in the evolution of the world.

Protector is a very happily chosen word for it means defender and guardian. That is what she has proved to very many of us. In India she is very frequently called Mother or the equivalent and Mother means protector in the widest sense.

Our thoughts have flown to her very specially in the last few weeks for many of us have been taking part in the fiftieth anniversary of the beginning of her public work for Humanity and those who were not able to take part in the celebrations have been able to read of the appreciation and love and reverence that thousands have poured upon her.

Her life has been a changeful one of ups and downs. One day honored, the next day abused, she has never changed, she has ever set her face towards the accomplishment of the task that she was set to do, irrespective of the change around her, irrespective of praise or blame.

If one wanted to point out an outstanding quality, a quality that *shines*, it would, I think, be this one. She has so many and they shine; the qualities of most are dull and tarnished. She has labored to work and make hers shine while we have lost time. It is good to pick out her points of greatness to ourselves and see how very truly and beyond all doubt she is our protector, guide, friend and teacher.

On the anniversary of her birthday it behoves us:

To think of all that she has been to us. What have we done to help her?

To think of all that she has told us specially in connection with the Order of the Star in the East. How have we carried out that work?

To think of all that she has given us in the way of glimpses of things forgotten, truths hidden by forms, realities bound down and smothered by conventions. Have we used these glimpses; have they become a beacon to us in a dark world?

Lastly to think of all that she has taught us, the revelations, the opening up of the way, the method to reach that way. Have we grown by her teaching or have we slept and passed them by?

In recalling these many questions our thoughts run back to the beautiful story of the twelve Apostles of the Christ who were loud in their acclamation that they were ready to die for Him whom they loved, that at all cost they would stand by Him. Not a day passed before one betrayed and one denied that he knew Him. Is our faith stronger to-day? Are we more dependable than those who "left all and followed Him"? Are we to be trusted more than they? Are we stronger than they when the test comes as certain sure it will? The Christ said. "Watch". They slept. Are we quite sure that we are watching, rigidly and vigilantly?

Our Protector sets us an example of vigilance, always at work, always as it were in the conning tower of the work, ready to act, to alter policy if need be, to change plans if some plan is obsolete or come to an end of its usefulness, always on the look out. Her greatness is greatest in her absolute surrender to the work of the Masters whom she serves and whose work she sets herself

to carry out day in day out, week in week out, year in year out.

Anniversaries are useful as milestones. I am not a believer in looking back, save as a reminder of what we have missed and as a lesson of what we will to do in the future. Year by year we hold this anniversary and year by year we see our Protector more loved and more lovable and greater and glowing more and more with that Life which lives in her and through her. She has so often told us that the one thing that is worth while is to be a channel for that Life, to become one through which that Life can work, and year by year we feel the truth of those words by the Life that pours through her.

The Order of the Star in East has a great work to do and the Protector has outlined that work in the past. She has altered the tone and the current of the lives of many of us by heralding the news of the Coming of the World-Teacher.

Often I wonder if we can realise what our Protector has given to the world and to us in particular. By "us" I mean members of this Order. She has altered our lives and she has influenced the trend of modern thought for the last fifty years. A wonderful record! She has done this by her magnificent selflessness, her absolute surrender to the Will of God and His Plan for Humanity. She has helped to prepare the world for His gracious Coming and we have a chance of working with her and for her and help-

ing her in this great work. Can we do it? Can we prepare ourselves to work in the future as she has worked?

I go on asking these questions but on this, her day, it seems appropriate, nay necessary, for sometimes I think that we are not doing all that we might to carry some of her burthen and thus lighten it for her. Of what use protests of affection, of service, of devotion, of love, if we do not put it into practice and work with her, for her, with courage, with determination, with unswerving will. The days for loitering are over, there is no time to be lost, all hands are wanted, but they must be sure and trusty hands and all must be ready to die for the Cause if need be. Let us not have it written of us again when the time comes to serve the World-Teacher "they all forsook Him and fled".

We have had very many advantages over the people of the last time when He came and the greatest of these advantages is that we have come in touch with our Protector and have been taught by her.

On this, her day, we again dedicate ourselves to the work of the Order and offer once more our heartfelt service for the work that has been placed in our hands. We cannot remind ourselves too often, it is so easy to slip back to old habits.

Our greatest gift to her is a stern endeavour to serve humanity the better for knowing her, her life, her work, her faithfulness.

THE PROTECTOR

BY BEATUS

During the 50 years of her public life, it has been the mission of our Protector to unfurl many a banner, to proclaim many a message, but of all these, the most vital is the message which she has proclaimed to the World through the Order of the Star in the East.

The appearance of a Religious Teacher is not at all an unusual phenomenon in the

history of the world, but the world-wide preparation that is now being made through the Order, is unique. Only a privileged few were aware of the Coming of the Buddha and the Christ, and the spread of their gospel was due, not so much to their own effort as to that of their disciples, who were a mere handful. Our generation is more fortunate, though it remains to be seen

whether it is in any way wiser. If it rejects His message, it cannot at least plead the excuse of ignorance.

It is a standing proof of the divergence between our religious belief and practice, that though every religion makes special mention of the appearance of Teachers, we are still prone to look upon it as a miracle, something out of the ordinary. Hence the indifference, and the ridicule with which the idea is too often received. It is not generally realised that every Religion has a mission to fulfil, but like the mountain stream which accumulates more and more dirt as it proceeds through the plains on its mission of love and service the intrinsic purity of its teachings is gradually enveloped in a great deal of non-essentials which hide its true lustre. At such times many an earnest soul is repelled at the incongruities of the orthodox faith, and failing to find any illumination in its formal dogmas tend to lose faith in Religion itself. Hence the need of Reformers and Teachers, who remove, as it were, the dirt of centuries, and enable us to see God in His purity. The non-appearance of Reformers in the field of a Religion is a sure sign of its hastening decay and extinction.

This is the justification of the rise of Reformers, corroborated by history, in every country and place. This is what Sri Krishna told Arjuna. And yet so little is the belief of our age in the teachings of the one or the other, that the message of His coming proclaimed by the Protector, instead of being welcomed with thanksgiving, has been in many quarters looked upon as a preposterous claim to dupe the world. Others have been more charitable, in their own mind, and have considered that she herself has been duped. Her lifelong service to her fellow-men, and the preservation of all her faculties in other spheres, has not prevented these slanders. The fact is that the mediocre of the world—which means the majority—are too jealous to recognise any superiority in any one. Only he who can flatter it can expect popularity.

This fact is exactly the *raison d'être* of the Order of the Star : to make the message and the idea of His Coming so familiar that when He does appear, the event does not come as a surprise. The ridicule and the contempt of the world will have been exhausted, giving place to curiosity and an open mind, favorable to the reception of His message.

For all those who believe that there is some higher intelligence guiding the affairs of this world, there can be no improbability in the message of the Protector. Nor can they ask the question, 'How does she know it?' For was not the fact of the coming of the Buddha, of the Christ and of Sri Krishna known to a faithful few? Then why not of the new Teacher? The appearance of a Great Teacher is such a rare event, and therefore of such vital importance for the world, that ground must be prepared beforehand. In the past, the exterior preparations do not appear to have been on a grand scale for the simple reason, that the area of the influence of the Teacher was comparatively narrow. In modern times the Earth is a single unit for purposes of Culture, though politically and economically it might be cut up into innumerable parts. Hence any new basis of Culture must be world wide in its application. And that explains the need of a world wide preparation.

Who could have been better qualified to be entrusted with the mission of the Order, than our Protector, already President of a world-wide Society with a new basis of Culture, with established reputation in the five continents? If, as a consequence of her new undertaking, she has lost the favor of many, she has won the affection of many more. To the idealists in every country she has given a new hope, and a new fervor, and is verily acting the part of John the Baptist. During the last few years, she has been mainly engaged on work which does not seem to have any connection with the aims of the Order, but she has told us more than once that the date of the Coming is intimately bound up with the success of her political work. As the Roman Empire made

the diffusion of Christianity possible in Europe, so the Indo-British Commonwealth is necessary for the diffusion of the new gospel. Hence the speedy success of her

political work will hasten the date of the Coming. What better homage, then, can we pay her on October 1st, than wish her such a speedy success?

DR. ANNIE BESANT—AN EDUCATIONIST

BY THE SECRETARY, THEOSOPHICAL EDUCATIONAL TRUST, ADYAR

Dr. Annie Besant's work in Education has been so stupendous that were it alone the life-work of a public worker, it would have done credit to him or her. But her work has embraced such wide-fields of activity that it were impossible to define in any other terms except 'human need'. Wherever there has been misery, injustice, poverty ignorance, she has lent a helping hand, nay, has been in the very vanguard of activity. She has completed 77 years of life in this globe, 50 years of which have been engaged in strenuous service for humanity. There is no country in the world where she is not revered and honored. In fact, her position in the world is unique to-day.

The purpose of this article is to trace the growth of her educational work in this country. When she first came to this country, she found educated India immersed in materialistic agnosticism, imbibed from Western teachers, and denationalised by Western habits. On the other hand the masses of India were immersed in the darkness of total ignorance and blind superstition. Her first work was thus the revival of Hinduism of the purest type and the purification of the social evils and injustices that marred and still mar the noble structure of Hindu Religion, custom and tradition.

In order to instil into the minds of Hindus in early youth, the true ideals of Hinduism, she championed the cause of religious education of boys in schools and with the help of Babu Bhagavan Das and others published the Text-Books of Sanatana Dharma, which

were adopted in many schools; while her early lectures on the varied phases of Hinduism, like Dharma, Karma, Reincarnation, the Avatars, the Three Paths which were delivered from hundreds of platforms all over the country, are still remembered and cherished. They were the turning points of many a Hindu, who had become an atheist under the tuition of Government or missionary institutions. Hindu India was ashamed of its religion before the advent of Annie Besant to this country, now she is proud of her hoary and brilliant task and of her rich heritage in literature, philosophy, and other departments of culture. Annie Besant may only be called the savior of Hinduism in modern times.

Ideals of Education were indeed low in this country and over and above the errors of Western educationists, who believed in pumping facts into the pupil, regardless of the powers and the capacities of the ego, using violent methods like corporal punishment. Other evils peculiar to a subject race were rampant. Foreign educationists and missionary societies had ulterior political or religious aims and perverted educational methods to serve their own purpose. To counteract this evil influence and to act as an ideal to private effort, she, with the help of several true Hindus, started that great Institution, the Central Hindu College and School. Its fame spread far and wide through its monthly journal, the *Central Hindu College Magazine*, which was edited by her and in which she published the true ideals of education and the glories of Hindu

culture and tradition. Corporal punishment was completely abolished and religious education was imparted to all boys. Teachers and taught mixed freely, and love and interest were the dominant note of the institution and not hate and fear as was the case in other institutions and still is in many. Early marriage was discouraged by not admitting married boys in the school and later in the lower half of the college, and boys were made to realise the evil effects of social injustices. Moreover, they were encouraged to spread education far and wide by starting night schools and rendering other help to the poor, the needy and the ignorant; nor was love of country neglected; they were taught the glories of the past and were told the responsibilities of true citizenship. The Order of the Sons and Daughters of India was started to provide a channel for their youthful efforts and enthusiasm. Civics was made a compulsory subject of study.

This institution has grown into a mighty university, but it was only the beginning of a mighty torrent of educational effort of the true kind. The Girls School and College and the Boys School at Benares, the fine institution in Sindh, the far famed College at Madanapalle, the National Theosophical College at Adyar, the Girls School at Mylapore, not to speak of the schools at Bhavnagar, Bankipur, Kumbakonam, Coimbatore, Madura and many other places are standing monuments of the magnitude of her educational work. It is not only the institutions named above that may be classed in the list of her achievements but the hundreds of others which exist in all parts of the country, which have lighted the torch of their educational ideals at the flame which was lighted at the Central Hindu College. It may truly be said that she has spent what may be called a fortune in educational work in this country.

Oyer and above her public benefactions, her private help to poor students is legion.

She has literally paid for the complete education of thousands of students, including not only those studying in her own institutions, but in others as well. She has paid for their food, their fees and books, and has helped them in hundred other ways. One only hopes that these recipients of her help and generosity will carry on the tradition that she established of the strong protecting the weak, and the rich helping the poor.

If the Youth of India is awake to-day, if their intellectual vision is not clouded by false and unreal standards and ideals of the West, if their heart is pure and beats true to the traditions of the past of their Motherland, if they are inspired by high ideals of sacrifice and service, it is largely due to the educational work of this great servant of humanity. May the youth of this country and of others be steadfast in their high quest and be true to the knightly chivalry that she has taught them, both by precept and by example!

The true index of the greatness of a personality is not merely the volume and quality of his or her own work, but resides in the capacity to inspire others into a similar dedicated life. It is well-known that Dr. Besant has a large and devoted following, but it is also a following which is dedicated in the service of the world. It has often been said that one can rely on 'Mrs. Besant's men'. Among 'her men' are found some of the best workers in the country. To name only a few, Dr. Arundale, Sir T. Sadasiva Aiyar, P. K. Telang, Hirendranath Datta, Jamnadas Dwarkadas, Jamshed Mehta, T. Ramachandra Rao, Dr. Subrahmanya Aiyar, Mrs. Cousins, Mrs. Padmabai Sanjiva Rao are among the well-known workers, not to speak of the hundreds of others who try to sacrifice and serve as their Leader sacrifices and serves. This indeed is the greatest achievement of greatness and in this Dr. Besant is the greatest in the world to-day.

SAINTS OF INDIA

RAMADAS

BY V. SUBRAHMANYAM, B.A., B.T.

In the sixteenth century when the Moghul empire under Akbar the Great was growing powerful, five independent kingdoms were set up under the title of the Bhamini kingdoms which always quarrelled with the Hindu Kingdom of Vijayanagar.

At this time various religious reformers rose up to protest against the oppression of Muhammadanism and to liberalise Hinduism. Of these one was Kabir Das, saint and poet. In the west, Saint Ramadas influenced religious thought and was responsible for the revival of the Hindu Confederacy under the Mahrattas. "When the faith is dead" said Ramadas, "death is better than life, Why live when religion has perished? Gather the Mahrattas together, make religion live again; our fathers laugh at us from Heaven." With this cry he roused the spirit of the Mahrattas in an age of Muhammadan misrule and oppression. But with the life and teaching of this saint we are not concerned at present.

In the state of Golconda, there was a Ramadas of Bhadrachalam, a saint pure and simple devoted to Sri Ramachandra, influenced by the teachings of Kabir, and he is the hero of our life-sketch.

"Gopanna" as he was called in his youth was born in a little village near Bhadrachalam—a beautiful hamlet with a picturesque hill and was living in the state of Golconda ruled by a Muhammadan Sultan, who was averse to the Hindu ideals and religion.

Boyhood and youth were almost eventless in his career, but he always showed a religious bent of mind, and whenever there were Rama-Bhajanas and festivals connected with Sri Rama, there Gopanna took keen interest. It is said that when crowds of pilgrims on Sri Rama Navami day were going to Bhadrachalam hill—which was a sacred place on which Sri Rama's idol was installed—he started to follow them unprepared as he was. When asked how he

could come in that manner, he seems to have said that to go to Sri Rama nothing was needed, thus giving a splendid example of devotion to Rama under odd circumstances.

Gopanna was a disciple of Kabir Das who was at that time preaching in Central India. He taught the unity of religions. Gopanna, following the footsteps of his Guru, taught to the people that the paths to the Great Ones are varied but the goal is the same, whether the aspirant is a Hindu or a Muhammadan.

On one occasion when crowds of pilgrims had gathered to celebrate Sri Rama Navami in Bhadrachalam, Kabir also came to pay his reverence to Sri Rama. As he was a Muhammadan the Hindus objected to his visit, and when Kabir tried to induce the people to be more liberal, the orthodox Hindus did not yield and hence Kabir left the place in disgust. Suddenly the idol of Sri Rama disappeared from the hill. When the Hindus saw the miracle they begged him to come back to the temple and restore their God to them.

Rama Das was the name given to Gopanna by Kabir Das. His wife and child showed the same devotion to his ideals. On a particular day when Ramadas was celebrating Rama Bhajana, all the devotees gathered for the festival. Suddenly his son Raghu-Rama fell in the well and was drowned. Ramadas though heavy with sorrow satisfied the devotees first and then he prayed to Sri Rama to restore his son's life. Accordingly the son got his life back; the devotees also were satisfied. This shows his attitude towards life. Duty first and then desires and worldly pleasures next.

The Sultan of Golconda seeing the devotion and loyalty of his subject Rama Das appointed him as the Tahsildar of Bhadrachalam. He took up his office with all reverence and dedication to Sri Rama, and during the term of his office he spent all his

revenue on the building of the temple on the hill which was all ruined, and by various ways he improved the hill and the temple. Thus the government money was spent on a religious purpose, for the restoration of a ruined temple in the Muhammadan state.

The Muhammadan authorities and high officials of the state accused Ramadas for this deed and they demanded the revenue from his taluq immediately. Ramadas said that he would give the amount in a couple of years and further begged to be excused, as he had spent the money on a noble purpose.

The Sultan not being satisfied with the excuse, sent his servants to bring Ramadas to Golconda for trial. The great trial for the appropriation of the State revenue was conducted by the Sultan himself, and it was decided to imprison him for seven days, and if on the seventh day Ramadas failed to give the amount he was to be executed. Accordingly Ramadas was taken to the state prison in Golconda. Even now the remains of this prison are seen in the fort of Golconda a few miles from Hyderabad, Deccan. Ramadas spent anxious nights and days in prison without food, ever praying for the benediction of Sri Rama Chandra. Ultimately disgusted with life, he resolved to commit suicide in prison.

On the seventh night, when the whole city of Golconda was still and bright moonlight shone Sri Rama with his brother Lakshman appeared in the bedroom of the Sultan as special messengers sent by Ramadas. When questioned as to whose servants they were, and the place from which they

came, they replied that they were the servants of the *Devotees* and they came from Bhadrachalam, and had brought the money due to him from Ramadas. The Sultan was amazed by the splendour of the servants and suspected some divine presence.

When the Sultan refused to give a receipt for the amount given, saying that it was all magic, the Divine messengers suddenly disappeared. Doubts and suspicions ultimately led to repentance, and the Sultan repented for what he had done to Ramadas.

Immediately he sent his men to release Ramadas, saying that the money was duly paid.

Ramadas grieved very much when he heard the whole story that he could not see Sri Rama, and fell at the feet of the Sultan begging him to show Sri Rama Chandra. The Sultan replied that Ramadas alone was responsible for the Divine presence in his palace and that he was nothing before him. Suddenly Kabir Das appeared on the scene and Sri Rama with Lakshman showed themselves again to the three great men.

This is the life sketch of a simple and pure saint, who tried to seek the Divine by enjoying in the world and living a life of sacrifice and devotion to his Guru and God. This is the ideal of the Hindus. The Vedantins say that by living in the world alone, enjoying all its pleasures, one pointed, with the service of humanity as the chief ideal, man could attain his goal. Hence Ramadas a saint, with nothing extraordinary about him, but with utter self-sacrifice to his ideal reached Eternal Bliss which every man in this world longs to reach in each life.

THE WAITING TIME

By EMU ALPHA

(Concluded)

Such an inspiration came to India in the days of the Lord Buddha, and again, in a lesser degree, in the days of King Asoka. Such an inspiration came to Europe at the Renaissance, and to England at the Evangelistic revival; such impulses in a greater or

less degree come to every man who has felt the urge of the Divine Spirit within him, pressing him forward to the reality of things. Such an impulse the message of the Coming should be to each one of us, rousing us to fresh diligence in our work, so that the

world may be more ready, by our work, for His presence, and that the same may not be said of us, as was said of one city of old, "He could not do many mighty works there because of their unbelief".

To us, especially, the old command rings out "Prepare ye the way of the Lord, make straight in the desert a highway for Him. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain" and "When the world is made ready by your work, I will come".

With such a hope as this to shine upon our road, we should not find it long or dreary, but there is also a special work to be done and that is with regard to the young, who will be His companions and fellow workers. We have to inspire them, train them, make the way plain before them, and then stand out of their way and let them go on. As Hugh Walpole writes in "The Young Enchanted" "what the middle aged and old have to do is to feed the young, to encourage them, laugh at them, give them health and strength and brains to stiffen them, to be patient with them, and yet for them not to lie down and let the young trample, but to work with them, behind them, around them—above all to love them, to clear the ground for them, to sympathise with and understand them, and to tell them, if they shouldn't see it, that they have such a chance, such an opportunity, as has never before been given to the sons of man".

And while we strive to do this in the days of waiting, there will be a further task for us when He comes. We are told that when the Christ was calling to those who were to be His co-workers, He came one day to the shores of the Sea of Galilee, and saw two brothers in a boat with their Father, mending their nets, and He called them. And straightaway they left the boat, and their father, and followed him. Can you not imagine that father, with his sons just grown to manhood, (they were between twenty-five and thirty years old probably), and able to

work with him, and save him from the heaviest of the work, probably he was beginning to look forward to the day when he could hand over the boat and the nets and all the heavy part of the business to them and then suddenly, at the call of this stranger, they leave him, and he sees nothing before him but years of toil, such as he had known all his life, and with no boys growing up round him to give life a purpose and a hope. That will happen again, not once but many times, and you who have been thinking to give up your heavier work into the young hands, will find that those hands will be outstretched to you with the prayer for permission to follow the call of the Master. Will you let them go, and take up the burden again that you had hardly laid down setting them free to do the work of the world in the new ways that you are too old to learn, giving them gladly, that they may serve the Lord as you would fain serve Him yourselves; or will you try to hold them back, so that once more there may be strife between members of the family, and a man's foes shall be they of his own household?

Oh, if indeed you are looking for His coming, if you are working now to prepare His way, you will not grudge Him the extra years of work, that will come to you, because he calls your sons and your daughters, and so He will one day say to you "This too was my work, for without it the rest would have been impossible."

And now for the young men and women, what are you doing to prepare yourselves for His Coming? The preparation of the way, belongs principally to the elders, your work is to prepare yourselves. And naturally the first idea that occurs to you is Education. But Education does not ever mean mere book knowledge, especially when as usually happens in India, that knowledge is crammed into your heads late at night and early in the morning, for the few weeks preceding an examination. Knowledge gained in this way comes out of your heads just as fast as it went in, and is as much use to you as unassimilated food. We have heard

much lately of psycho-analysis, and as it was beginning to be practised by some doctors and teachers, it was a wicked thing than vivisection. There are signs that the wickedness is being recognised, and that the worst extremes are being avoided. But as it was rooted in the more legitimate science of Psychology, some good things can be learned from those who have experimented in it, and one of those is that the sub-conscious never forgets. Now as the content of the sub-conscious mind is largely, if not entirely, made up of those things which the conscious mind has completely assimilated and then handed over to the sub-conscious to take care of, it follows that the best way to prepare for an examination is to slowly, carefully, and completely assimilate the necessary knowledge, then to let the brain rest entirely for a day or two, a week would be better, and go to the examination room with a mind completely blank, whereupon the question paper, looking clear through the conscious to the sub-conscious will be able to call up immediately the necessary knowledge.

Knowledge acquired in this way remains, and can be used whenever necessary, and therefore a very important thing to consider is, what is necessary knowledge. "Some day you will have all knowledge," we are told in "At the Feet of the Master," "but while you have only part, take care that it is the most useful part". "Study first that which will most help you to help others" That is how you have to look at it. Others, who have other aims may study first that which will help them to earn a larger salary, that which will make them well thought of by their neighbours, that which interests them most, but none of these considerations must influence you who as going to work with the Teacher when He comes. Your only consideration must be "what will make me most useful."

How are you to find that out? Open your eyes and look around you, see the misery and poverty that surround you everywhere, find out the cause of it, and then find out a

remedy. Poverty, disease, ignorance are everywhere, and it will be your business some day to help to relieve it. To quote from "At the Feet..." again:—"However much you may wish to help, if you are ignorant you may do more harm than good".

Now there are many things that want doing, and no one can do them all; the most necessary thing then is, to find out what wants doing, and then find out what you can best do. It is no use doing, or trying to do something for which you are quite unfit. A young man was once asked what he was going to do when he was through his Matric, and he said he was going to be a teacher. Now he was obviously unfit for that work, and just as obviously fitted for some thing else, but when asked why he had chosen that profession, he said, "because my leader says that India needs teachers". Now while India undoubtedly does need teachers, it needs good ones, and it also needs good doctors, farmers, and so on; and good service in the line you were fitted for, is much more valuable than mediocre service in any other. Truly "the dharma of another is full of danger."

Well then, first find out what needs doing, find out what you can do and then devote all your energies to fitting yourselves to do it so that when the Teacher comes He will find your tools ready sharpened, instruments ready tuned for His use.

Another important point is, make yourself adaptable, get the habit of looking at everything from several points of view, instead of criticising or condemning other people's ways of doing things, try and find out why they do them in that way, you need not change your ways, but try and believe that their way is the best for them, and sometimes try to help them along their own lines. It may be your way is much the best, probably it is only different, but even if it is the best, remember that His way will probably be better still.

So much for your work, what of yourselves? what kind of people must you be, in order that He may use you? For whatever

kind of people you may think He will want, you must at least have begun to be, before He comes. There are certain qualities we may be sure He will require, the three mentioned in our Declaration of Principles, first—DEVOTION, STEADFASTNESS, GENTLENESS. Devotion, that is one-pointedness, not weak sentimentality, not the overflowing of the emotions, but the settled will. Anybody almost can be devotional in the sloppy, emotional fashion, it needs backbone, grit, and training to be devoted. Steadfastness, steadiness of will and purpose, grounded on conviction, not mulish obstinacy or mere pig-headedness. Gentleness, the gentleness of the strong, not the feebleness of the weak. Reverence is included in the last qualification, and I wish I could spare time to tell you something of what that

means. Obedience, prompt, unquestioning, thoughtful, and sensible, not blind and headlong. Self-denial, self-control, the most utter selflessness, and last but not least common sense. All these you must have, and many others that you can supply for yourselves, if you are to be useful. And there is yet another necessary qualification, you must be free.

Do not, thinking that the Coming may be delayed, take upon yourselves any claims that will bind you. What ties you have and cannot help, He will free you from when He wants you, but if you bind yourself, no one can set you free.

Of old it was said "At midnight there was a cry heard 'Behold the Bridegroom cometh, go ye out to meet him.'" May the call find you ready, prepared and free!

SIRUTHONDAR

THE HIDDEN MEANING

By D. G. KALE, B. A.

The Story of Siruthondar that appeared in the September number of the *Brothers* appears more to be an allegory than a real tale. For, if it be taken to be a statement of facts, many of its assertions would look ridiculous to any critical mind not accustomed to the Indian way of putting important truths in homely though grotesque form. The most that a critic can ignore in this story is the bringing back to life the child killed for preparing food. It can be explained that the parents were all along under a delusion, Mayā. But why is Lord Shiva shown so arrogant? Why does He ask for cow's flesh first and then for the select human? Such a conduct is, not only against the accepted canons of morality but in itself immoral for an occultist. Supposing it was a trial for the Shiva-Bhakta how is it that he does not fail by doing such things? Is it not silly to do a wrong thing to please the fancy of a cruel guest? To uphold such conduct as right is injuring the followers of the faith preaching it, and shuts outsiders from understanding properly the

views of truth that that particular faith is fitted to present. It is therefore proposed to put forth a rational explanation of this story.

As said in the beginning it is an allegory. It describes the preparation necessary to gain the final victory over the lower self. Paranjothiari is the will aspect of Atma trying to attune the lower nature to the wishes of the Higher. His position of the Commander-in-Chief in the story indicates the individual to be on the Nivritti Mārga, the Path of Return. On this Path the aspirant's work consists chiefly in casting off the fetters as the Buddhists say. The last of these fetters is Ahankār. This sense of separateness persists even after Buddhist consciousness is reached. There the self feels one with all other selves, but Duality is still cognised; while the culmination of the glory of the Path of Return consists in merging in the Brahman. To achieve it, the highest of the sacrifice is required. And what can be a higher offering for the cause of the world than the creative mind born of

the union of *wisdom* with *will*, the three in One? It is not Lord Shiva but the Law of Sacrifice that demands it, it is no weakness to submit to this Law; it requires the strongest will to choose it of one's own accord.

Each of the Star Members will have one

day to face this trial, the more he seeks to be His, the more has he to sacrifice the sense of separateness. Let all of us therefore bear this story in mind and be ready to give up the dearest fancies of ours to the wish of the World Teachers, who indicate the right Path.

CORRESPONDENCE

STAR JOURNALS

It is proposed to reach the masses among other ways by starting a Mahrathi Stry magazine. Until an independent monthgl should materialise, it is suggested that the Hindi journal should be sent out to Mahrathi districts. The Convention is the right time and place for the consideration of this business. In the meantime, different view points should be expressed through the *Brothers of the Star*.

My view is that the magazine will never by itself reach the masses. Personal contact, supplemented by cheap literature, must prepare the way for a magazine. Free literature should also be distributed at lectures in the villages.

Therefore, we should begin by placing money at the disposal of the Divisions with

instructions to send out lecturers to villages with vernacular literature, for sale and distribution and also with decent posters and slides if possible. Divisions which will carry out this preliminary propaganda with diligence will be in a position to begin the next step—which is to collect names of subscribers for a Star publication series to issue once in three months if possible. For a model, we should copy the methods of the *Dharma Jagriti* publication series. If this business succeeds, it will do so only with the aid of a travelling Star Officer continuing his tours among people. The monthly Mahratti Magazine scheme should come up again for consideration after the above two programmes have been worked.

KRISHNARAO GANESH.

REPORTS

Trivandrum: (68 members and 23 associates). The Group meets on the 11th, 28th and on all Thursdays of every month. *Talks on 'At the Feet of the Master'* is studied. The group also celebrates the birthdays of all religious founders, and recently celebrated Krishna Jayanti. The Group will like to have the exact days of the birth of the Great Teachers. Another interesting activity was a camp which was successfully carried out. The Group went on the 11th of September on a two days' camp to Workalai, a beautiful seaside hill, 28 miles distant from Trivandrum, famous as a place of pilgrimage and a health resort. Village propaganda

was carried on by means of talks, lectures and the distribution of Malayalam leaflets and pamphlets. The Group met Sri Narayana Guru Swami, the spiritual head of the Ezhavas, and he has agreed to help the Group in its propaganda against animal sacrifice and in its work of bringing about better and more cordial relations among the religious communities of the place.

Godaveri District Star Conference.—24th Aug. 1924.—President: Mr. S. V. Subba Rao B.A., B.L., Sub-Judge. Lectures were delivered by the President on "Self-Sacrifice, the Law of Evolution for Man" and by Mr. C. Ramiah of Adyar.

Poona.—Permission was taken by Rao Bahadur Dr. P. V. Shikare to visit the Central Gaol at Yeravada to hold Bhajanas on the Ashadi Ekadasi day. The Superintendent has expressed his thanks to Mr. Shikare and the Poona Group of the Order for "their regular fortnightly visits to the prison which are of the greatest value as a reformatory influence over the prisoners."

Bihar Star Conference.—President: Mr. B. Sanjiva Rao. Lectures were delivered by the Bihar Divisional Secretary, Bro. Rama Raja Sharma and the President.

Ceded Districts.—Bro. K. Narahari Sastri delivered two lectures about "Avataras" with a Magic Lantern at Cuddapah. Lectures were also delivered at Kurnool and Proddutur. Leaflets were also distributed.

Karnataka Division.—25 Groups 531 members. Some changes have been made in the jurisdiction of the Division owing to

linguistic requirements. A separate Adi Dravida Star Group consisting of 11 members has been recently formed at Chickballapur. These members have taken a vow not to eat meat or drink alcohol in future. They are since working in the cause of temperance in their community.

There is a Star Depot at Bangalore. Finance has to be placed on a less precarious condition. Weekly Lotus circle classes for children are held in Bangalore City and Mysore. The jail work done by Mr. N. D. Hiriyanniah, a blind member at the latter place is well-known. Many of the members in Bangalore are actively engaged in various kinds of work, women's, social, scouting, Depressed classes, etc. Several Adi-Dravida boys have joined the Group in the city. An attempt is being made to construct a small and suitable building at Bangalore, to hold our office, the estimated cost being Rs. 1,500.

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The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

Edited by V. C. PATWARDHAN, M.A., LL.B. (Cantab.)

Acting Editor: B. RAJAGOPALAN, M.A.

Vol. XI., No. 2.

CONTENTS

November, 1924

	PAGE
FRONTISPIECE	
THE OUTLOOK. By The Editor	17
THE WORK BEFORE US. By The Joint National Representative ...	18
THE ORDER OF THE STAR IN THE EAST IN EUROPE. By N. S. Rama Rao, M.A.	19
THE STAR CONGRESS, 1924. By V. C. Patwardhan, M.A., LL.B. ...	20
THE STAR CAMP AT OMMEN. By Malati Patwardhan, B. A. ...	23
THE FIRST CHRISTMAS EVE	25
“THE DANCE OF SIVA.” By Dr. A. K. Coomaraswami, D. Sc. ...	27
OLD GREECE	30
“VERILY, LOVE IS THE HEAD.” By M. Venkataramaiyah ...	31
FINANCE	32

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER

—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One and annas eight, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian State Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES IN INDIA

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor
Indian Star Headquarters, Adyar, Madras, S.



J. KRISHNAMURTI

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

The September issue of the *Herald of the Star*, with its beautiful pictures and inspiring articles has been of very great help and inspiration to those who have read it, and we will recommend it to be closely studied by those who have had no opportunity yet of reading it. Naturally, it is full of accounts of the Arnhem Star Conference and the camp at Ommen, and glowing accounts they are which speak of the ardent enthusiasm alike of those who worked for them and of those who participated in them. The *Brothers of the Star* has a few contributions this month from some of those who were present from India at these epoch-making functions, and so our readers who could not gain access to the *Herald* will be pleased to have them.

* * *

The success of the Star Convention at Arnhem and the camp at Ommen was due naturally to the inspiring presence of the Protector, the Head and other leaders of high rank. But it has been due also to the great burning enthusiasm of our Western Brothers who deserve to be heartily congratulated. Their civilisation and culture have enabled them to translate their inner feeling into outer action, and thus they have set an example for other countries to follow. For five hundred people of various nationalities to come together, to sink their petty personal desires and wants for the sake of the community, for however short a period is an achievement of which the

participants might very well be proud. What our National Representative has to say about the Star Work in the West in general will be found on another page.

* * *

Can we in India be as successful? One wishes to say 'Surely'. But our proportion of members to the population of the country is not the same as in the West. Our civilisation and culture in the East has made our people more dreamers than practical men, though our Brothers in the Order of the Star in the East and the Theosophical Society have gone a long way from the proverbial sloth and philosophic attitude of the average Indian. The lack of easy communications in the country and the comparative absence of material wealth might also stand in the way of such a big success. But a never failing enthusiasm and doing all that can be done is enough and all that is needed. And nobody can expect more.

* * *

Very much within a month of the publication of this issue, our Head will be in our midst—to carry on his work. To all devoted Star members, it will be a glad event—but to many, the gladness will be accompanied by an inner searching of the heart as to whether they are ready to work by his side in his activities. His straightforwardness, his 'hitting straight from the shoulder', his uncompromising attitude in the matter of right and wrong, his frankness, will be disconcert-

ing to those workers who have got personal weaknesses, as his gentleness, his "humanness" and sympathy will help people who mean business, over the many obstacles and weaknesses which they have to overcome. A month more and let us prepare ourselves even in this short period to be able to work at his side, in our own limited sphere.

* * *

The Youths of Madras have had a Youth week in the third week of October. Their programme included collections for flood-relief, a Variety Entertainment (in which the National Theosophical College of Adyar participated of course), a meeting at which, amongst others, our Protector spoke and a Youth presided, a procession and a one day's camp. The public functions were without question a great success, and they deserve our hearty congratulations.

The Young Theosophists of Adyar have been equally busy. They have now a number of Transactions to their credit, very useful for propaganda purposes and very cheaply published. Among the titles, we note, *The Young Theosophist Movement*, *The Rulers of the World* and *Theosophy as Service* by Mr. Leonard Tristram.

* * *

We are glad to announce that our National Representatives have appointed Bro. Mouttayan of Pondicherry as the Divisional Secretary of the North and West Tamil Division. Bro. Rao Sahib S. V. Kanakasabhai Pillay of Triplicane will undertake the Editorship of the Tamil Star monthly, *Tarakadutan*. We wish both these brothers a useful and successful career in the respective duties which they have undertaken.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVE

During the month that has preceded, things have happened in our country which bode well for the future, and over which we, who are preparing to welcome The Great World Teacher, shall do well to ponder. The problem in India, which has given the greatest cause for anxiety to her leaders, is the problem of inter-religious misunderstandings, specially between the Hindu and the Muslim, fanned into riot and bloodshed, by the machinations of interested parties and ruffians who get an opportunity of plunder and rapine.

Of late the trouble between the Hindus and the Muslims has been of a specially serious nature and it led

Gandhiji to ponder and he came to the deliberate conclusion that the Satyagraha ideal, which would be a tremendous force for good, if exercised by clean hands and virtuous hearts, had become a self-destructive force, due to the unpreparedness of the channels through which he was forced to work and this self-destructive force had made its appearance in a revivification of the Hindu-Muslim trouble. Having come to this deliberate conclusion, Gandhiji imposed upon himself a total fast of 21 days, as a penance and a prayer. This bold step made all the leaders—Hindu and Muslim—some of whom had been going recklessly along a career of misrepresentation and abuse

of each other, to think with many searchings of heart.

The judgment of Gandhiji on the consequences of Satyagraha, an ideal for which the world is not yet prepared, has a lesson for us, members of the Star. We also expect the near coming of a Great Teacher and necessarily the embodiment of a high ideal. The Coming will necessarily involve a precipitation of tremendous forces, dynamic in their nature, and unless we, who as members of the Order will, to a small extent, be its channels, are prepared for it by self-purification and vigorous discipline, it is bound to work against ourselves. Forces are serious things to tamper, unless we are masters in its manipulation. Let us see to it, that we are prepared in all ways possible to be channels of that mighty torrent of force that He will bring into the world.

Reverting to a consideration of the consequences of the serious decision of Gandhiji to fast for 21 days, the leaders of all parties, with a common will, alarmed at this risky step taken by Gandhiji, met in large numbers in Delhi. The spirit of the Conference was admirable and all felt the common bond of mother India, irrespective of caste or religion or race. Some unexceptionable resolutions were passed and Pandits and Moulvis, Politicians and Christian missionaries, all joined in

the common resolve to use all their weight for peace and brotherhood. So far so good, but how is the problem really going to be solved and how are we Star members going to help in its solution as a part of the work of preparation as indeed it is.

Ignorance is largely the root of the trouble. Hindus do not take the trouble to find out the essentials of Muhammadanism, nor the Muslims those of Hinduism. We, who believe in the common origin of the great religions of the world, have a clear duty to spread broadcast—the essence of our belief. It is our duty to make friends with members of other religions, even go out of our way in doing so. Perfect tolerance not only in religious belief, but also in practice is absolutely essential. If the practice of one be repugnant to another, we should be tolerant, because there are bound to be practices of our own, which would be repugnant to others. Human nature, being as imperfect as it is, wants to do things which it is prevented from doing; while, if it had perfect freedom of belief as well as action, it generally refuses to indulge in actions repugnant to others. Let us then, Brothers of the Star, be the champions of tolerance and brotherhood and thus to a certain extent minimise the heavy load which is on the shoulders of those who are in charge of the work of preparation.

THE ORDER OF THE STAR IN THE EAST IN EUROPE

BY N. S. RAMA RAO, M. A.

To an Easterner and especially to a Hindu brought up as he is in an atmosphere soaked with religion, the acceptance of the ideals of our Order present no insuperable difficulties. They have not to fight hard against current beliefs

before joining the Order as many of our Western brothers have to do. The facility with which we in India embrace the principles of our Order makes us think less of the practical bearing our beliefs have on our work-a-day con-

cerns. The entry into the Order is not a moment of conversion to many of us. The placidity of our life is undisturbed. The stream of our activities flows as before. In short nothing new has entered our life. All that it means to us is that we are members of a new Order, we have paid our subscription for its journal and we are entitled to a certain literature. After a little while when the novelty of membership has worn away we lapse into a State of indifference till some one puts the goad on again. All this is natural. Some one else has brought a little light to us when we were in the dark and we did not mind being in the dark. The light is gone and we are playing like children in our artificial darkness though the sun of truth and happiness is blazing outside. That which has not been fought for cannot be retained long. This is true of any pursuit of life.

The conception of the Star in the West is different. It is dynamic. Every member in Europe and perhaps where the European race is dominant, has come into the Order because the Order answers a longing of his heart. He is full of this new happiness which tinges all his activities. It is particularly this phase of life of a western star member that struck me in Europe. They are eager to do, eager to help any one in need; also they are

eager to sacrifice for the movement because of the intrinsic merit of the Star Order. The rich are lavish with their money, the landlords with their property, and the rest with what little they are able to offer do so ungrudgingly with happy faces. The Order in the West has been built on the sacrifice of the many and therefore stabler, and has more life in it. Each centre is a real living unit. This striking fact revealed itself to me during my presence at Star Conferences in England, Scotland and Holland. It seems as if the movement born in India has found its home in Europe and especially in Holland. The enthusiasm for the Star during the Congress was so real and so great that I began to wonder within myself whether the time had not come for us in India to show to our brothers abroad that we are not bereft of the feeling of sacrifice for this great cause, I do hope and believe that the enthusiasm which we as National Representatives have not been able to evoke from our members, our Head when he shall be with us in the near future would be able to do. He has the power and the capacity to succour a starving movement or pour vigour into its limbs. He may so transform it during his stay at home that the flame of reality will again burn in the hearts of all of us and cleanse us free from the stains of indifference.

THE STAR CONGRESS, 1924

By V. C. PATWARDHAN, M.A., LL.B.

Those who were able to attend the last year's Congress will have undoubtedly come to the conclusion, not only that the Head of our Order has extended the scope of his outer activity, which is obvious, but what is equally certain and more significant, that

he brought to it a certain unmistakable power and inspiration. But if one felt it at Vienna, one felt it even more keenly at Arnhem and Ommen this year. That is why, in a very true sense, one finds it impossible to dissociate the activities of the

Star Congress from his personality and his utterances.

The third Congress of the Order of the Star in the East in Europe was divided into two parts. During the first four days, 9th to the 12th August, it was held at Arnhem, at the Musis Sacrum, while for the following three days, it was shifted to a Camp at Ommen, situated on extensive private grounds, about three miles from the Castle Eerde, which is soon to become the European Headquarters of the Star. The earlier part of the Congress was attended by over a thousand members from all parts of the world, a figure never yet reached at any of the preceding Congresses, while the presence of almost every nationality clearly testified to the international character of our Order. Nearly six hundred members followed the Congress into the Camp at Ommen.

The presence of our revered Protector, Dr. Annie Besant, greatly added to the grace and to the note of hope, cheer and strength, which prevailed throughout the Congress; and it was her unavoidable absence in London prior to her sailing for the East in the middle of the month, which made her give up attendance at the Star Camp as well. Apart from other addresses full of profound wisdom and inspiration, the two public lectures by her entitled "The Coming Teacher in the Outer World" and "The Coming Teacher in the Inner World" will stand out by themselves as perhaps the most important part of the Arnhem session of the Congress.

For two reasons the Congress was unique in the sense of being a departure from the preceding ones: First, it stood for the first time, in its own strength, apart from the Theosophical Congress or Convention from which, so to speak, it hitherto borrowed its grace. True, there was a Theosophical Conference at Arnhem on the day before the Star Congress opened, but it was only a Conference of the Netherlands Section of the Theosophical Society which took the advantage of the presence of the President at the Star Congress; with this in mind, the above

figure as to attendance will be specially significant as showing clearly the rapid growth of the Star in the world, at any rate, in Europe. And secondly, for its Camp at Ommen which, undoubtedly, was the outstanding feature of the Congress. For, in the blaze of the trail which the latter has left, it is the Camp which stands out clear, while as to the Arnhem part of the Congress, with the usual succession of meetings in closed halls, it is fast receding into dimness, with the exception of the excellent management of which one is continually reminded, and the happy presence of our beloved Protector and the inspiration her words carried, which occupy the retrospective vision to the exclusion of almost all else. This, I think, is reason enough for the emphasis laid on that part of the Congress which consisted in the Camp at Ommen.

The prevalence of the youth element, which was very conspicuous, was a characteristic feature of the Congress. Perhaps never before was it so greatly in evidence. And this is but natural, where the movement has the leadership of Krishnaji, and the blessings and protection of Dr. Annie Besant. For though she is old as the oldest and young as the youngest and her sympathies know no bounds, yet since she believes that God has a plan for mankind, which is ceaselessly being worked out, for her the future lives in the present; consequently, the message of each new generation comes to her as fresh as youth itself. And that is why she is, in truth, the embodiment of perennial youth. And the tremendous impetus which the Order has gained throughout the world within the last two years under Krishnaji's active guidance likewise goes to vindicate what has just been said of him.

His address on "The place of the young in the New Era," at the Camp at Ommen, is worthy of note in this connection. If in the course of it, he appeared to be dealing severely with the old, it is because he gathered up and was portraying the tendencies and characteristics inherent and natural to

the young, which age with its hard experience has hitherto but too often ignored and even done its best to check. For instance, as he put it, the older generation know of life far too much and consequently wish to take no risks, which inclines them to become calculating and to seek out tortuous paths. Youth, on the contrary, under the impulse of life and vitality, wishes to step aside from these grooves and ruts made smooth by the compromises and prejudices of the old, to let alone the bye-paths and tread the high road to joy and happiness which in the New Era lies in Service. It is true that it would be wrong to do away with all regard for compromise, but the trouble is not that this warping needs to be uttered—it has been raised in season and out—but that the opposite case is far too often not even permitted to be stated. Life is continual compromise, we are always admonished, which is true enough with not too broad limitations, but at the same time what we are not told is the fact that a certain impetuosity and fanaticism in born in the youth is an essential of spirituality, that nipping it in the bud is to deny a spiritual impulse.

The Camp, as I have said, was a unique feature of this year's Star Congress. It was divided into two sections, for men and women. In the middle was the meeting ground which contained the Camp Fire, and adjoining it the large tent which served for meals, music, reception of post and the sale of the Congress photographs and other sundries. The diet was strictly vegetarian, and if not calculated to satisfy the epicure, it certainly was simple and wholesome. The Camp consisted of nearly six hundred, old people and young people of both sexes, some of them strangers to life in a camp. But the experiment was worth the while. It made possible the practice of comradeship and co-operation by throwing people promiscuously together all the twenty-four hours under varying conditions and modes of existence. Each morning before breakfast all gathered in a tent for a few minutes' medi-

tation. Then came the *Corvée* for which different tents took their turns each day. This meant enrolment for kitchen service, and involved, short of actual cooking, anything from washing and cutting up vegetables to serving out in succession to a long queue. Each night, similarly some of the tents had to maintain a watch of the whole Camp, arranged in several relays so that nobody had more than a couple of hours' waking on a single night.

Discomforts no doubt there were, such as getting one's meal from the kitchen tent and having to wash up one's own plate and knife, fork and spoon after it and having straw and blankets to serve for beds on the tent floor along with perhaps six or seven others. But it was all part of the game and if there were any who were not inclined to take it in that light, they were altogether exceptional, for the entire Camp was the scene of great joy and enthusiasm at all hours, and the minor physical discomforts receded in the background of their own accord.

The weather, on the whole, kept remarkably fine. On the first evening, a perfect rainbow, three quarters of a complete circle and boldly defined, stretched across the sky from horizon to horizon. Outside this appeared a second rainbow, but fainter, then, only for a few moments and very faint, a third one which melted away no sooner than it appeared. The phenomenon was uncommonly wonderful, and the onlookers were thankful to be standing roofless on bare earth under the canopy of heaven.

This happened but a few moments before the culminating point of the Camp programme, namely the Camp Fire, which took place the last thing each evening. A large cone-shaped pile of wood built by trained Scouts stood in the centre, and around it, in circles on slightly rising ground, were seated the spectators, some six hundred of them, eagerly awaiting. The last suggestion of a glorious sunset had scarcely died out when, amid silence, Krishnaji lighted a match, the flames rose higher and higher and when the crackling wood had broken the spell and all

eyes were turned in the same direction, "I wish you happy dreams," he said, addressing the whole gathering, "Plan well for the next year from now, and may you carry the inspiration and strength to achieve." Some Indian songs and hymn chanting gave the lead to other songs representing the different nationalities that were present. Then came short speeches by Krishnaji, the Camp leader, Mr. Arundale and others, Krishnaji invoking, at the conclusion, the blessings of the Master on the whole company present.

The proceedings on the two following evenings were on somewhat similar lines. The conclusion of the Camp Fire on the second evening was memorable. A few chants in Samskrit were followed by complete silence for five minutes or more, during which the whole gathering sat expectant, almost thrilled, as it were in meditation as one man. The effect, which may be left to be imagined, was perhaps enhanced by the fact that it was all unpremeditated, though one must not forget the contribution of the moon to the general effect; for just then she was in total eclipse, as though intentionally to give the fire an added glow by self-immolation.

Thus on three nights the Camp Fire was lighted, and for two hours each night the whole gathering sat round it, and whether audibly in songs and speeches or in the silent manner of the heart and the mind, held communion with that which lay uppermost in the depths within.

I have remarked the prevalence of the youth element, evidence as to the international scope of our Order and the note of hope and cheer and strength, all of which

combined to mark the success of the Congress. But these are merely the more obvious and collective signs which characterised it. There is, however, yet another standard, the individual one, by which to gauge its success; and it was indicated by someone at the Camp Fire on the closing evening, when he said that the key-note of this year's Star Congress was Self-Preparation. This becomes obvious by a glance at the programme, in which Self-Preparation was the principal theme dealt with by our Head, while the re-organisation of the existing Self-preparation Groups with a view to making them more effective and cohesive was perhaps the most important business item got through. Indeed, the emphasis which our Head laid on the necessity of Self-Preparation or Self-Purification by each individual member of our Order was incessant and not by any means confined to his talks which bore that title. It was his constant message, his appeal, one might say, whether in the Congress Hall at Arnheim and round the Camp Fire at Ommen, when he met the members collectively, or in his talks to them individually. And the appeal that came from him bore that intensity of earnestness which springs from an inner conviction of reality which no argument can touch.

"Let each one of us from this day onwards, watch the change in ourselves from day to day", Krishnaji once said at Arnheim. From this standpoint, then, it is up to each one of us, individually, by whole-hearted and unrelenting effort from day to day carried throughout the next year, to make the success of this year's Congress great or small.

THE STAR CAMP AT OMMEŒ

BY MALATI PATWARDHAN, B. A.

The Arnheim part of the Star Congress which was a great success, as it is bound to be where our Protector and Head are present, was held in the usual way in large stuffy halls, with meetings one after an other

with hardly any breathing time in between. But everyone was looking forward eagerly to the Star Camp at Ommen. About six hundred of us travelled by a special train, a journey of about three hours, which was

an experience in itself, for, as one walked along the corridor from one end to the other one met from each compartment a friendly glance and a smile. How different to the usual journey in an ordinary train! The Camp was held in private grounds, covered with heather and rather flat with shady fine woods near by. In the centre was the camp meeting-ground. On one side was the ladies' camp, on the other the dining hall and beyond the gentlemen's camp. Great simplicity was observed in all matters. Straw to lie on with two blankets for warmth; simple gruel and bread and butter for meals. Each one had to get his own share and wash his dish when the meal was over, so that there was perfect equality at least for three days in material living, which added to make everyone friendly to one another.

The most important part of the Congress was the Camp fire each evening though there were some addresses and discussions held in the pine woods each morning. It is difficult to describe in words the evenings at the Camp fire. Each evening we had a magnificent sunset and watching it before the fire was lit put us all in the right attitude of mind. With the last glimmer of light where the glory of the setting sun had vanished, the lamp fire was lit. The Camp leader requested all present to realise the solemnity of the gathering and to treat the fire as sacred. Krishnaji lighted the fire and the flames rose higher and higher crackling and leaping furiously. It was wonderful to see all the faces lit up by the glow, happy and eager. It was not so much in what was said during the evenings as the feeling of friendliness created, where-in lay the importance. The Indians present sang a few songs and other nationalities

followed suit. Some told humorous anecdotes that made everyone laugh heartily, especially Mr. Arundale. As we came to the closing of the Camp and the fire began to die down, Krishnaji, his brother and a friend chanted some Samskrit verses which created a wonderful atmosphere, while all sat spellbound. And after Krishnaji's closing speech as he said "May the blessing of the Great Teacher be upon us all," one was thrilled and felt great power and joy. The six hundred people felt as one being, thinking of Him who is to come. That feeling of unity was marvellous. Then we all rose, each going his own way. That however made no difference, for the reality of those evenings will live in the memory of all who were present, and will be able to draw inspiration from that memory. After each evening the feeling of love that was created brought a greater realisation of the feeling of love towards our fellow beings. The camp was a tremendous success in every way. It was so wonderful having Krishnaji camping with us, and he seemed to enjoy it as much as, if not more than, any of the others. The management was superb. There was a great deal of work that had to be put in before the campers arrived. Through out our stay from the arrival at the station to our departure, we lived in perfect harmony which was only made possible by such good management. As we left the camp our attention was drawn to a notice which said "Goodbye, we hope to see you again next year"—As one read it, it felt more like a friendly voice that gave the greeting, and one came away with heart full of joy and hope and determination to cast off all pettinesses of ordinary life and keep up that spirit of dedication which pervaded the Conference and the Camp.

THE FIRST CHRISTMAS EVE

A MIRACLE PLAY

[This Play has been sent from the Order of the Star in the East in New Zealand to our National Representatives. We acknowledge our indebtedness to our New Zealand brothers—EDITOR]

Persons

A MAN.
HIS WIFE.
THEIR CHILD.
A ROMAN SOLDIER.
AN ANGEL.

Place

A hut on the hills of Britain.

Time

The first Christmas Eve.

(The hut is made of wattles and mud. A skin hangs across the opening that acts as door and window. There is a little fire of smouldering sticks in the middle of the floor.)

(The woman is standing by the fire stirring something in an earthen pan. The man pushes aside the skin and comes in. He is very roughly dressed, dirty and barefoot.)

MAN. The animals are upset to night. I cannot make them be quiet.

WOMAN. There may be a storm coming.

MAN. It is the stillest night I have ever known. There is no wind anywhere on the hills.

WOMAN. Give me those sticks for the fire. There is a stranger coming here to-night.

MAM. Is he coming to see the child?

WOMAN. Yes.

MAN. (grumbling) Always the child, and everything for her. When can she work for us?

WOMAN. I tell you she has gifts. When she is grown she shall be a priestess of the people.

(There is a sound of kicking and moving outside)

MAN. There are the animals. They will not be quiet.

(The Angel comes in unseen and stands in the shadow of the door).

WOMAN (turning quickly) Some one has come to the door.

MAN There is no one there.

(The Woman goes on with her preparations. The Man sits on his heels blinking at the fire. The Soldier appears at the doorway and stands looking into the hut, leaning upon his sword).

SOLDIER. Greeting to all here.

(The Woman gets up from the floor. The Man mutters a greeting from the circle of the hearth).

SOLDIER. Is the child there, country-woman? I must ask her a great deal to-night.

(The Woman goes to the back of the hut and comes back leading the Child. The Child is about six years old, bareheaded and barefooted with her face all rosy from sleep.)

CHILD. Mother, what is it? Why did you wake me to-night?

SOLDIER. I want you to look into the future for me, little woman.

CHILD. Oh! not to night! Do not make me look at the dark water to-night. I am so much afraid.

(The Woman sets three tufts of wool floating in a pan of grease and lights them with a brand from the fire. The Child runs to her and catches her arm.

CHILD Mother, mother I cannot look to-night. I am afraid.

MAN. (Looking up) This is folly. Do as you are told or it shall be the worse for you.

SOLDIER. (Good naturedly). Come, I do not ask you to look for me very

- long. Tell me only which leader I shall follow.
- (The Child crouches down by the fire and covers her face with her hands. The three flames burn fitfully in the pan of grease. The Woman puts the earthenware pan of dark water beside the Child. She passes her hand over it and mutters something under her breath. The Man draws back, mumbling, to the other side of the fire. The Soldier bows awkwardly towards the flickering lights.)
- WOMAN. Here is the dark water. It is all ready now.
- CHILD. (uncovering her face) Oh, mother, I am afraid. I hear such great voices all around me.
- SOLDIER. Listen to them. Tell me what they are saying.
- CHILD. Oh, I cannot. I will not.
- MAN. (from the background) Fetch me that stick, woman.
- (The Angel turns round and stretches out his hand towards the Child)
- ANGEL. Do not be afraid. The evil spirits are all dumb to night.
- SOLDIER. What was that? Who was speaking there.
- (The Angel has gone outside the curtain of skins. The child leans forward over the dark water. The three flames leap and flicker in the grease pan.)
- CHILD. I see a great light. Oh! what is it like? It is like the sound of a trumpet. It is so bright—I cannot look (she covers her face.)
- SOLDIER. Look again.
- CHILD. I see figures like great birds. Their wings are all the colors in the world. They are sweeping a pathway throughout the stars to the earth.
- (They all gather round the fire watching her.)
- CHILD. I see a little Child set high on a great Throne. I see all the Kings of the Earth bending before Him.
- SOLDIER. What can this foretell?
- CHILD. I see all the stars falling about Him. Oh, mother, mother, I cannot look for the glory.
- SOLDIER. Look again, child, look again. Are there no signs of battle?
- CHILD. I see a great sword stretched out over the world.
- SOLDIER. Yes?
- CHILD. I cannot see who holds it, but it is all made of jewels and gold. For shape it is thus: (she puts one finger over another in the form of a cross.)
- (There is much stamping and neighing behind the hut. The ANGEL appears at the doorway.)
- ANGEL. The King is born. Come ye and adore Him.
- WOMAN. Who is it? What is the King that is born?
- (The Child jumps up, runs to the door and pulls back the curtain of skins.)
- CHILD. What is that great Light over there in the East?
- WOMAN. (shading her eyes with her hand and looking out towards the opening) It cannot be day for many hours yet.
- (There is a louder trampling from the stable behind the hut.)
- ANGEL. Kneel down! Now is the earth become a holy place.
- WOMAN. What is this? What is that Light we see? Why are the animals struggling so in the stable?
- ANGEL. They know how great a thing has happened upon the earth.
- CHILD. Who are you?
- ANGEL. I am an Angel of the Lord.

- CHILD. Oh, the glory! the glory! I have never seen so wonderful a light.
- (She runs forward and kneels at the open door. The WOMAN follows her, looking under the shade of her hand.)
- WOMAN. What is that great wonder in the sky? What is this trembling that I feel within me?
- ANGEL. Kneel down. Henceforth you, too, are holy among things living.
- (The woman kneels down. The Soldier comes forward with his sword in his hand.)
- SOLDIER. I came here to ask what master I should follow, and now I do not know. Can that great light in the sky be a sign for me also? She said she saw a CHILD in a glory of light crowned above all as King.
- ANGEL. There is a Child born into the world that shall be your Master.
- SOLDIER. There was a Cross of stars above my head as I came here to-night.
- ANGEL. That Cross shall be his sign.
- (The Man stumbles towards the door from the back of the hut.)
- MAN. Why are you all kneeling and gaping? The lights have all gone out.
- ANGEL. There is no need of any more such lights. The Light has come upon Earth.
- (The Child takes the Man's hand and draws him up to the door. They all kneel down to-gether.)

"THE DANCE OF SIVA"

(Extracts from an article By Dr. A. K. COOMARASWAMI, D. Sc., in the *Siddhanta Dipika* a defunct journal)

A great master-of-dancing (Natarāja) is Siva! The cosmos is His theatre, there are many different steps in His repertory, He Himself is actor and audience:

When the Actor beateth the drum,
Everybody cometh to see the show:
When the Actor collecteth the stage properties
He abideth alone in His happiness.

How many various dances of Siva are known to His worshippers I cannot say. No doubt the root idea behind all of these dances is more or less one and the same, the manifestation of primal rhythmic energy: Siva is the Eros Protogonos of Lucian, when he wrote:

It would seem that dancing came into being at the beginning of all things, and was brought to light together with Eros, that ancient one, for we see this primeval dancing clearly set forth in the choral dance of the constellations, and in the planets and fixed stars, their interweaving and interchange and orderly harmony.

I do not mean to say that the most profound interpretation of Siva's dance was

present in the minds of those who first danced in frantic, and perhaps intoxicated energy, in honor of the pre-Aryan hill-god, afterwards merged in Siva. A great *motif* in religion or art, any great symbol, becomes all things to all men; age after age it yields to men such treasure as they find in their own hearts. Whatever the origins of Siva's dance, it became in time the noblest image of ACTIVITY of God which any art or religion can boast of. Of the various dances of Siva I shall only speak of three, one of them alone forming the main subject of interpretation. One is an evening dance in the Himalayas, with a divine chorus, described as follows in the Siva Pradosha Stotra—

"Placing the Mother of the Three Worlds upon a golden throne, studded with precious gems, Sulapani dances on the heights of Kailas, and all the gods gather round Him:"

"Sarasvati plays on the VINA, Indra on the flute, Brahma holds the time-marking

cymbals, Lakshmi begins a song, Vishnu plays on a drum, and all the gods stand round about : ”

“ Gandharvas, Yakshas, Patagas, Uragas, Siddhas, Sadhyas, Vidhyadharas, Amaras, Apsaras and all the beings dwelling in the three worlds assemble there to witness the celestial dance and hear the music of the divine choir at the hour of twilight.”

This evening dance is also referred to in the invocation preceding the Katha Sarit Sagara.

In the pictures of this dance, Siva is two-handed, and the co-operation of the gods is clearly indicated in their position of chorus. There is no prostrate Asura trampled under Siva's feet. So far as I know no special interpretations of this dance occur in Saiva literature.

The second well-known dance of Siva is called the *Tandava*, and belongs to his *Tamasic* aspect as Bhairava or Vira-bhadra. It is performed in cemeteries and burning grounds, where Siva, usually in ten-armed form, dances wildly with Devi, accompanied by troops of capering imps. Representations of this dance are common amongst ancient sculptures, as at Ellora, Elephanta, and also at Bhuvanesvara. This *Tandava* dance is in origin that of a pre-Aryan divinity, half-god, half-demon, who holds his midnight revels in the burning ground. In later times, this dance in the Cremation ground, sometimes of Siva, sometimes of Devi, is interpreted in Saiva and Sakta literature in a most touching and profound sense.

Thirdly, we have the Nāḍānta dance of Natarāja before the assembly (sabha) in the golden hall of Chitambaram or Tillai, the centre of the Universe, first revealed to gods and rishis after the submission of the latter in the forest of Tāragam, as related in the Koil Purānam. The legend, which has after all, no very direct connection with the meaning of the dance, may be summarised as follows :

In the forest of Tāragam dwelt multitudes of heretical rishis, following the Mimamsa. Thither proceeded Siva to con-

fute them, accompanied by Vishnu disguised as a beautiful woman, and Ani-Seshan. The rishis were at first led to violent dispute amongst themselves, but their anger was soon directed against Siva, and they endeavoured to destroy Him by means of incantations. A fierce tiger was created in sacrificial fires, and it rushed upon Him ; but smiling gently, He seized it and, with the nail of His little finger stripped off its skin, and wrapped it about Himself like a silken cloth. Undiscouraged by failure, the sages renewed their offerings, and produced a monstrous serpent which, however, Siva seized and wreathed about His neck like a garland. Then He began to dance ; but there rushed upon Him a last monster in the shape of a malignant dwarf, Muyalaka. Upon him the God pressed the tip of His foot, and broke the creature's back, so that it writhed upon the ground ; and so, His last foe prostrate, Siva resumed the dance, witnessed by gods and rishis.

Then Adi-Seshan worshipped Siva, and prayed above all things for the boon once more to behold this mystic dance ; Siva promised that he should behold the dance again in sacred Tillai, the centre of the Universe. The dance of Siva in Chidambaram or Tillai forms the motif of the South Indian copper images of Sri Nataraja, the Lord of the Dance. These images vary amongst themselves in minor details, but all express one fundamental conception. Before proceeding to enquire what these may be, it will be necessary to describe the image of Sri Nataraja as typically represented. The images then, represent Siva dancing, having four hands, with braided and jewelled hair of which the lower locks are whirling in the dance. In His hair may be seen a wreathing cobra, a skull, and the mermaid figure of Ganga ; upon it rests the crescent moon, and it is crowned with a wreath of Cassia leaves. In His right ear He wears a man's ear-ring, a woman's in the left ; He is adorned with necklaces and armlets, a jewelled belt, anklets, bracelets, finger and toe-rings. The chief part of His dress consists of tightly fitting breeches, and He wears also a flutter-

ing scarf (*Angavastram*) and a sacred thread, One right hand holds a drum (*Damara*, *Udukkai*), the other is uplifted in *Abhaya Mudra* (do not fear): one left hand holds fire, the other points downward to the lifted foot. The right foot is pressed down upon the Asura Muyalaka, a dwarf holding a cobra; the left foot is raised. There is a lotus pedestal, from which springs an encircling arch of glory, (*Tiruvasi*), fringed with flame, and touched within by the hands holding drum and fire. The images are of all sizes, rarely if ever exceeding four feet in total height.

* * *

Some of the peculiarities of the Nataraja images, of course belong to the conception of Siva generally, and not to the dance in particular. Such are the braided locks, as of a Yogi; the Cassia garland: the skull of Brahma; the figure of Ganga, the Ganges fallen from heaven and lost in Siva's hair; the cobras; the different ear-rings, betokening the dual nature of Mahâdev, 'whose half is Umâ': the four arms. The drum also, is a general attribute of Siva, belonging to his character of Yogi, though in the dance, it has further a special significance. What then is the meaning of Siva's dance, as understood by Saivas? The dance in called Nâdânta. Its essential significance is given in texts such as the following:

"Our Lord is the Dancer, who, like the heat latent in fire wood, diffuses His power in mind and matter, and makes them dance in their turn."

The dance, in fact represents His five activities (*Panchakritya*), viz., Srishti (over looking, creation, evolution), Sthiti (preservation, support), Samhâra (destruction, evolution), Tirobhava (veiling, embodiment, illusion, and also, giving rest). Anugraha (release, salvation, grace). These, separately considered, are the activities of the deities Brahma, Vishnu, Rudra, Mahesvara and Sadâsiva.

This cosmic activity is the central motif of the dance. Further quotations will

illustrate and explain the more detailed symbolisms. *Unmai Vilakkam*, Verse 36, tells us:

"Creation arises from the drum: protection proceeds from the hand of hope; from fire proceeds destruction: the foot held aloft gives mukti." Here mukti is the same as anugraha, release. It will be observed that the fourth hand points to this lifted foot, the refuge of the soul.

* * *

This is His dance. Its deepest significance is felt when it is realised that it takes place within the heart and the self; the kingdom of God is within. Everywhere is God: that Everywhere is the heart.

* * *

Siva is a destroyer and loves the burning ground. But what does He destroy? Not merely the heavens and earth at the end of a kalpa, but the fetters that bind each separate soul. Where and what is the burning ground? It is not the place where our earthly bodies are cremated, but the heart of the bhakta, the dovotee, laid waste and desolate. He brings not peace but a sword. The place where their selves are destroyed signifies the place or state where their egoity or illusion and deeds are burnt away: That is the crematorium, the burning ground where Sri Natarâja dances, and whence He is named Sudalaiyâdi, Dancer of the burning-ground. In this simile, we recognize the historical connection between Siva's gracious dance as Natarâja and His wild dance as the demon of the cemetery.

This conception of the dance is current also amongst Saktas especially in Bengal, where the Mother rather than the Father-aspect of Siva is adored. Kâli is here the dancer, for whose entrance the heart must be purified by fire, made empty by renunciation.

(Extracts made by C. Vasudevayya.)

(To be Concluded)

OLD GREECE

AT BALMORAL SYDNEY

THE AMPHITHEATRE

(*The Daily Telegraph*)

As a landmark, it will become as well known as Fort Denison or the Macquari Lighthouse; as a type of building it will add lustre to Australian architectural history; and its site will inspire world admiration. But most remarkable of all is the reason of its being.

For this beautiful amphitheatre now nearing completion at Balmoral, was built in preparation (in the belief of the builders) for the return of Christ. The Australian Division of the Order of the Star in the East undertook the work to ensure a place where they believe He could speak and work.

BECAUSE OF ITS BEAUTY

The site was chosen because of its beauty, and, as was only fitting, a beautiful type of building was erected. The design was taken from the Greek Theatre at Berkeley, California.

The steep, rugged cliffside at Balmoral made the work both difficult and costly, but on the other hand, the living rock on which the building is set made for strength of construction. The completed work will cost £ 12,000. Funds were raised by charging for the seats. The scale ranged from £ 10 for the back seats down to £ 100 for seats in the front row. Members of the Order in eighteen countries have taken seats.

CULTURAL ASPECTS

Aside from the religious aspect, the Star Amphitheatre promises to play an interesting rôle in the entertainment and cultural edification of the community. While prepar-

ing for the return the Order of the Star in the East puts forward no surmise as to the date.

In the meantime the place will not remain idle. Already the "Amphitheatre Players" have been formed, and, under the direction of Miss Enid Lorimer—who was brought out from England for the purpose—are rehearsing a Greek drama.

This will be staged very shortly, and it is hoped by the Order that the amphitheatre will be availed of by eurhythmic and Grecian dancers, and choral societies, for concert purposes.

MODERN TOUCHES

A modern touch is lent to the amphitheatre by the Projection room. The Order expects to present cinema entertainments of a suitable nature, and in the event of the seating capacity—3,000—proving too limited for the delivery of addresses, plans have been made for the provision of "loud speakers" on a nearby promontory, where the Order has a block of land. Even grand opera is a possibility. "Aida" was recently produced at an open-air theatre in Paris, and the big stage at Balmoral could meet the demands of this great operatic spectacle.

CHASTE WHITE COLUMNS

But on moon light nights, when the chaste white columns of the stage are silhouetted against silvery waters and wooded head lands, the amphitheatre is not so modern after all. Slipping back down the centuries, it becomes a vignette of old Greece.

"VERILY, LOVE IS THE HEAD"

By M. VENKATARAMAIAH

The turmoil prevailing throughout the world and the misery and wretchedness felt everywhere at the present time are engaging the attention of the great thinkers. The anxiety of kings, the restlessness of the

peoples, the fear of labor, the unhappiness of the wealthy are also observable. Added to these are the turmoils and anguish of the earth itself. After a serious effort and with years of hard work, Japan was able to lift

her head. She was indeed the northern star of the Pacific. An earthquake shook her and the disaster was unprecedented. Is the ocean really pacific? An earthquake here and a tidal wave there, islands sprouting in one place, submerging land in another place, it looks as if the Pacific Ocean has anything but peace. The name itself must go, it is time that we cease to regard it as pacific.

Floods and devastations in South Madras and North-West India, famine owing to want of rain in midland districts: what a contrast! Unprecedented floods in the rivers of China synchronize with civil war. All eyes are turned to India and China, where physical troubles have accompanied mental ebullitions—due to political and social conditions.

Everything in the Universe is showing a change, a rather serious change. Human nature, physical conditions, philosophies,—all are changing. No one can predict where and when the change will stop, at least for a time. Great is the expectation of a World Teacher and ardent the desire that He should come early. It is for each one to consider who the Teacher is, when He actually moves among us. "Shall I recognize Him? Will He come to me? I would rather He go to me than I go to Him, for I am too lazy to work even to go to Him, but would rest content with the feeling that when all meet him, I too will have a chance." This laziness must go. Doubt must disappear. The despondency must vanish. Active work side by side with absolute devotion is or rather appears to be required at the present day. I shall therefore set forth what to my mind seems to be the direction along which we should work, as preparing the ground whereon He will sow when He comes. It must be obvious to everyone that if at all He comes to the world, He comes to make it a lovely place to live in; fear, misery, ugliness, monstrosity do not find place in His world. I would request every one to grow beautiful gardens, flowers and fruits and leaves which beautify the earth; to make these gardens and parks enjoyable, to make as many people as possi-

ble enjoy the happiness of seeing and sitting in them. I would ask some to build beautiful houses, not for their sole occupation but houses where people of all classes and castes and races and nations may meet. I would ask each to cultivate a beauty of his own, a philosophy of his own. I think if any virtue is to be practised it is found in the one word Love. Kindness to animals—let there be an asylum for uncared for, neglected, starved animals in every big town and even village. We who boast of Ahimsa, how many of us do really feel for the starving street dog or the lame ones? How many throw stones or raise their sticks at these younger brothers in evolution? When everything is changing, why not our attitude towards these dumb creatures, many of whom are said to be *vahanams* of the incarnate Gods?

Education, where is love in it? I have not heard a more beautiful definition of it than this, "that education is that which puts sunshine into the heart and drives moonshine out of the brain." The illiterate villager is at times more educated in this sense of the word, than the diplomatisitic titular statesmen, or the selfish academics, sophists of the world. Under the guise of culture, power is grasped and abused, position is obtained and prostituted, as where an administrator fires at an innocent mob or throws bombs or science is able to discover a death ray or poisonous gas. Education makes one a lovely being, a lovable being. Respect is now shown where it is not deserved. The rich are fed while the hungry are left alone. If lack of sympathy is found, I find it largely in the field of education. Take the present day college and school students. Have they love or fear towards their teachers and professors? The atmosphere of fear under which boys grow is created by the impulse of the teacher to exercise authority in the name of discipline. (There are honorable exceptions of course). Let each who can, educate at least one member of his family in the proper way, not so much by making him understand the

complicated problems of mathematics or science, as by making him touch or taste a little of the Eternal Knowledge, that he may always feel himself as one among many, that he may feel his happiness or misery in the happiness or misery of others.

Let there be no discussions as to the relative superiority of homeopathy, allopathy, ayurveda or unani. I wish that every sick man is nursed well, kept clean and let the Universal Doctor, Nature be always called in to keep him in clean and pure surroundings. The states or governments are engaged in discussions but the doctors to whatever clan they may belong may render service thereby to prove the value of their

systems and more than this, may lay at the Feet of the Lord when He comes strong, healthy and intelligent men for His service.

Ponder over the various phases in which Love may be shown. Let the love be intense. Show it how you will, to whomsoever you will. Love cannot isolate or insulate itself. It must spread. It grows. It produces. It shines. Every human being is born in love, nurtured in love. He suffers for want of love. Let it therefore be the law of our life that whatever we talk, or do or act, it has its foundation in love. Then when the Lord of Love comes among us, He will find us and ask us to spread His message of Peace and preach His Gospel of Love.

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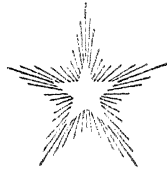
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the near Coming of a Great World-Teacher.

Edited by V. C. PATWARDHAN, M.A., LL.B. (Cantab.)
Acting Editor: B. RAJAGOPALAN, M.A.

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	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	33
THE WORK BEFORE US. By The Joint National Representative ...	34
C. JINARAJADASA. By Maung Maung Ji	35
DECEMBER 1ST. By Bhagat Ram Kumar M.A. (Oxon.)	36
RELIGIOUS EUROPE. By Maung Maung Ji	37
SAINTS OF INDIA. Tulsidas	40
NATHAN, THE WISE. An Extract	42
“THE DANCE OF SIVA.” By Dr. A. K. Coomaraswami, D. Sc. ...	45
REPORTS AND REVIEWS	46
FINANCE	47

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One and annas eight, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES IN INDIA

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor
Indian Star Headquarters, Adyar, Madras, S.



C. JINARAJADASA, M. A. (Cantab.)

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

By the time this issue is in the hands of the readers, Krishnaji and his party will have arrived at Adyar. At the moment of writing, they are in Bombay, and are expected to arrive in Madras on the morning of the 24th. We offer our greetings to our Head and welcome him in our midst knowing fully well that for his presence amongst us, the work of everyone of us will all the more be successful—being inspired by him. We look forward to a splendid output of work in the coming months.

* * *

We have received from M. Barbara Poushchine the report of the International Emergency Department (to help F. T. S. and Star members) for the first half year of 1924, extracts from which are appended below:—

The International Emergency Department has been started on January 1st, 1924 to help F. T. S. and Star members all over the world. The Russian F. T. S. Emergency Fund has been merged into it. The work for the current year consisted in the relief of the distress of F. T. S. and Star members in Germany. Two kitchens for 30 Theosophists each have been kept at Lowenburg and Hanover, where a free and plentiful meal could be obtained every day. The I. E. D. has sent grants to Lodges and individual members, has brought over and sent back again to Germany 5 children, who had been offered hospitality by Theosophical families in England. The need of the German Theosophists is still very great. In Russia, owing to bad crops, famine is setting in again. Educated people have the greatest difficulty in finding employment. The impossibility of getting professional training diminishes still more the chances of getting work. Still our brethren are struggling bravely on towards the Light, their vision

undimmed by war, revolutions, starvation, poverty and terror. They are trying to fulfil their part of the Great Plan and to build a channel for the Master's Light and Force.

Mme. Poushchine again appeals for funds as money is urgently wanted to meet the trials of the cold season. The difficulties of raising money are great and so we sympathise heartily with Mme. Poushchine in her difficulties and hope that many Star members will contribute to the relief of Theosophical and Star brothers in Germany and Russia.

* * *

We received too late for publication in last month's issue a notice from Mr. Kabadi, Hon. Secretary of the Youth Lodge Theosophical Society, Bombay asking intending delegates to the Bombay Convention of Young Theosophists to communicate with him. We hope a large number of our young brothers have already done so, as the Bombay Convention promises to be a very important one, and no one who can should fail to take advantage of the inspiration and life got in such gatherings. We regret that Dr. Arundale will not be in India at that time, (as he is expected here only in March) to add to the importance of the CONVENTION.

* * *

We are glad to announce that Bro. G. I. Patel has been appointed Divisional Lecturer for the Gujarat and Kathiawar Division in the absence of Bro. M. T. Vyas.

Later—Krishnaji has arrived. He was accorded a very hearty welcome by the Star members at the Guntakal Railway Station, where an address was presented to him. The T. S. Headquarters

Hall was tastefully decorated to receive him on the morning of the 24th. May his immediate presence inspire us all to greater activity and work!

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVE

We welcome amidst us, first and foremost, the revered Head of the Order, our beloved Krishnaji, who comes back to India after an absence of over two years and a half. They have been years of strenuous preparation for him, but it is doubtful whether all of us can say that they have been strenuous years for us too. Let us not judge of his strenuousness by our feeble standards, because the greater the height and the greater the effort, the greater the resistance. But if we can honestly say that we have tried our best, we may be happy, for it may be taken for granted that he will be happy too at honest and sincere effort, even if the achievement be not great. In welcoming him back to our home—and in a way, his, also—although he cannot be said to have a home in more senses than one,—we offer him our deep love and loyalty, and a firm determination to follow his guidance with devotion and earnestness. May we be given strength to keep true to our promise!

* * *

Others who accompany our Head are Mr. J. Nityananda, Mr. N. S. Rama Rao, our Joint National Representative, Lady Emily Lutyens and party and Mr. and Mrs. Patwardhan. We offer them all a hearty welcome and an outstretched hand of loyalty to each other in the common service of our Lord.

Two birthdays of importance to the Star fall during this month—those of our respected and revered elder Brothers, C. Jinarajadasa and George S. Arundale, and it is our duty on this occasion to offer them our homage. Mr. Jinarajadasa is supreme in his wisdom aspect, while Mr. Arundale is paramount in love and activity. Star members all over the world know the value of the peaceful and inspiring presence and mature wisdom of our revered Brother Jinarajadasa and all Star members will join with us in offering him our love and reverence. Mr. Arundale's genial and ever humorous presence is known and valued by all, while his capacity for sustained hard work is notorious! We, of the Order, have a special link with him, as it was he, who first started the Order in January 1911 under the name of the *Order of the Rising Sun*. He it was who, in Benares, by his wonderful Star addresses, created a lasting impression as to the importance and the value of the Order to the world. Even now, we hear, he is hard at work in Europe for the Star. We are glad to announce that at Arnheim, he was appointed the Organising Secretary of the Order for the world; thus, he resumes his official link with the Order. We offer him our heartiest feelings of love and gratitude and reverence for his work. The Joint National Representatives have with him special personal

ties, and we wish to express our gratitude to him on this occasion for his invaluable help and guidance.

* * *

The Annual Star Conference meets this year in Bombay, in conjunction with the annual T. S. Convention, which has been arranged to be held there. The exact date and the programme have not yet been settled, but those who intend attending the Conference, but are not members of the Theosophical Society, should write immediately to Dr. V. S. Trilokekar, Divisional Secretary, Bombay City who is in charge of the arrangements.

It is to be hoped that as many Divisional Secretaries as possible will come, as we shall have the unique privilege of getting into direct touch with our Head and of taking instructions from him. If there are any special points which have arisen in connection with their Star work, they should come prepared with all the information on the subject, or depute a member in writing to represent

them if they are unable to be present.

There is another point which we should like to mention here, and that is in connection with the financing of the Order, both at Adyar and in the Divisions. It is well-known that our Head is against any form of compulsory subscription in an Order like ours. Donations are thus the only income on which we have to rely. There are undoubtedly some, who, realising the responsibility of exemption from subscription, pay their mite regularly, but there are not many such, and the annual income from such donations is totally insufficient. We have therefore to make an effort to collect or get promises during the Annual Conference. We hope that all those who come to the Conference in Bombay will provide themselves with authority on behalf of their Groups to make promises. It would be evidently unfair to expect individual members to pay or promise large amounts as they have also to bear the no inconsiderable expense of railway journey.

C. JINARAJADASA

BY MAUNG MAUNG JI.

Mr. C. Jinarajadasa was born on 16th December, 1875, in Ceylon. He is a Buddhist, but when he was yet young he came under the influence and care of Mr. C. W. Leadbeater, and proceeded to Europe for education. He joined St. John's College, Cambridge, in due time.

We know Mr. Jinarajadasa as one of those who are now spreading the message of the Star and Theosophy in the East and West. He is the Vice-President of the Theosophical Society, and shares the heavy responsibilities that fall on Dr. Besant as the President. He is a co-worker, a faithful disciple whose joy lies in the service of his leader—Dr. Besant.

He has glimpsed his master in her work.

Many writers have contributed original works to the literature of the Theosophical Society, but few have struck the note of Beauty as he has. He sees the invisible God in visible things, and feels the breath of God in the passing breeze, and talks without words to little flowers. He sees the Beautiful in all things. Beauty is his law that governs his inner and outer life. He is very careful with his diction, and obeys the law of rhythm and grace, and even seeks the æsthetic satisfaction in ordinary conversation by a correct use of words and phrases. His style of writing is simple and chaste like a beautiful

string of pearls carefully chosen by a master-hand, a distinction few have attained in India and in the world. A child enjoys and benefits like a child from his writings, a man sees wisdom hidden in a simple prose, and a philosopher finds a divine treasure unearthed for him by the inborn wisdom of the writer. He has realised that beauty emerges out of truth, and its imperfections are only the work of man. He is a literary artist with the vision of a philosopher and seer.

There is another side of Mr. Jinarajadasa. He has had, not long ago, the responsibility of training and educating a few boys who were entrusted to him by Mr. Leadbeater. These boys are now young men. They see in him a true teacher who knows how to bring out the best in a boy without following the uninteresting routine of the school-room. He knows how to impose a strict discipline on a boy without harshness or unkindness; and often the discipline is

stricter than that practised within the walls of a school, but that is toned down considerably by his gentle and friendly manner. He is an elder brother to those young men; they love and respect him; and if they have learnt to take upon themselves some of the responsibilities of the Theosophical Society it is because Mr. Jinarajadasa has infused into them the noble spirit of service, and has unearthed that native feeling of fellowship in them by the education that he has imparted to them, and far more by his personality, and the right conduct of his daily life.

Many have seen him, but few know him intimately, and those who are privileged to know him closely admire and respect him, for he has been, and is a consolation to the weary seekers of spiritual light by a word of advice here, and a talk there. May he live long that he may continue to offer light to those who are struggling to cross the threshold of night to sunrise!

DECEMBER 1ST

BY BHAGAT RAM KUMAR M. A. (*Oxon.*)

December 1st has a special claim upon the gratitude of the Star members, for if any one in the physical world can be said to be the "Founder" of the Order of the Star in the East, it is Mr. Arundale, whose birthday falls on this day. Others must have been in the know; but it was he who first made the knowledge public, and started, what was then called the Order of the Rising Sun, in a small meeting at Benares, on 11th January, 1911. Mr. Arundale has been always an enthusiast, and he imparts enthusiasm wherever he may be, whatever he may be doing. The meeting in Benares was a unique one; we were all, for the moment swept off our feet in the presence of this wonderful message. It was as if a new heaven and a new earth were opened up. We felt none of the qualms and misgivings that were later on to cause a great deal of unpleasantness and lead to a temporary suspension of the Order, to emerge later as a world-

wide organisation under its present name. But that was, probably, because we were still young, full of youthful dreams and aspirations, free from that worldly wisdom which attributes motives to every noble and disinterested action. To us Mr. Arundale was a Guru, a Knight, our ideal to be trusted and loved, and served; and so we swarmed in our numbers to fill in the admission cards, and the new Order was launched.

The widespread acceptance of the message of the Order is a sufficient testimony to Mr. Arundale's wisdom in taking the fatal plunge, and disclosing the message to the World. A Truth is never intended for the age to which it is delivered, but for its successor. It is the Youth of every age who are the hope of the future. The message of our Order is intended essentially for the Young—in body and mind. The new religion will be the corner stone of the

New Age, whatever the older people may have to say. For all the unpleasantness that he underwent in the early days, Mr. Arundale must have been compensated by the realisation of this fact, that Youth all the world over is, and in increasing measure will be thankful to him for this great fact of life.

Mr Arundale's place, in fact, has always been with the youth. No one understands young people as he does, almost without an effort; no one can arouse their highest aspirations in the same degree, no one loves them as he does. The degree of his success in Benares was due to this fact. If a teacher is born and not bred, Mr. Arundale is a born teacher. The ancient Indian Gurus, whose fame spread from one corner of the country to the other, must have been of his stamp. He is always planning for the future, bubbling over with ideas for the welfare of the young. His activities in new lines have taken him away from direct contact with the young for the last few years, but he never misses an opportunity of trying to serve them. The "Young Theosophist" movement is his latest effort in this direction, and it is the hope of many that at no distant date he will be free to take up again the work which is his life vocation.

The value of our Ideals, like those of

our clothes, is to be judged from their daily use and wear. With most of us, our Ideals are merely our Sunday clothes, to be worn on special occasions, but unserviceable for daily use. They are ornamental but not serviceable. All the difference between the great man and the rest of the world consists in this fact, that the former makes his ideals of daily service, and the latter does not. Our whole life ought to be coloured by our beliefs; every problem ought to be seen in a new light. It is this point that is strikingly observed in Mr. Arundale. To every problem he brings a new outlook, the outlook of the Future, of the World-Teacher. His day is full of 24 hours "worth of distance run" to meet the World-Teacher. Therefore, probably, his affinity with the young. To him nothing else matters, beyond the fact of the Coming, and the preparation required. As he has often said, it is our privilege to prepare His Way; a few years more and the opportunity will be lost for ever. The kind of work in which he is, for the moment, engaged, does not matter at all; he is always preparing himself, and those who are in his company. If fanaticism is the essence of greatness, Mr. Arundale is certainly a fanatic with regard to the message of the Order. And on this his birthday, we can certainly do no better than imbibe a little of his fanaticism.

RELIGIOUS EUROPE

BY MAUNG MAUNG JI

In these days we think so much of our freedom; indeed we want to be free in every respect. Everywhere we hear a cry for change, to be free from the restrictions of social institutions that were perhaps an inspiration a few generations ago. Nations have changed. The political boundaries of countries are no more the same. Thrones too have disappeared with the rise of democratic institutions.

It is surprising to find that the outlook of Europe has changed from a pure materialistic, wealth-getting conception of life to a

belief in the higher and nobler laws that guide nations, and to a realisation that religion is a living and peaceful guide and friend that leads to true happiness. She has little prejudice against religion now. The dark corners of her old orders are now lighted up by the experience gained from the common suffering of the last war. Her eyes are now opened to her imperfections. The reaction is coming in. Any new thought attracts her attention; and an order that proclaims noble and catholic ideas and principles readily finds a fertile field. The war manured the land,

and only the seed is to be sown.

One is apt to conclude that Europe was tired out by the war. To-day she, therefore, longs for change and rest in the peaceful and healthy atmosphere of religion. One cannot account any other reason for her desire to find "the new", and wish to rebuild her institutions out of the ruins of the last war, than that of her inner restlessness. There are many orders in Europe, all of which seem to aim at the same ideal of fellowship. They have different names no doubt, but in reality they are all trying to get at the summit of Brotherhood by seemingly different paths. Associations are like symptoms that indicate the inner feeling. There is an urge deep down in her, and her sub-conscious mind has a great and profound longing for religion.

The Coming of a World Teacher is not new to Europe. Every religion in the world supports the belief that a Super-man will walk the earth again to right wrong, to give new interpretations to old teachings, and to renew man's faith in accordance with the Divine. Our Head, Krishnaji, is like a sower. He wanders all over the earth to scatter the seeds of His Coming. Some fall on hard ground and by the wayside, others on the earth that offers soil and nourishment. They grow and have their roots in the earth with the vitality to endure affliction and persecution and with the instinct to offer fruit and shelter to the weary traveller.

Our Head wandered all over Europe and scattered the seeds. They took root in the earth, and grew and multiplied, unaffected by the traditional belief and superstition of the church, the orthodox and critical outlook of the scientific civilization into an ever increasing grove wherein seekers of truth may stretch their weary limbs, tired out as they were by the heat of the last war, weary of old institutions and sick with sufferings.

The Order of the Star in the East is a spiritual consolation to many; a light, a guide that unearths divine treasures within each one of them, and enables them to

see the littleness of the great things that Science for long deceived them with and which had thrown a glamour on them. No longer do they wish to remain within their narrow domestic walls with lights dim and almost extinct, nor in slumbers, chain-bound as in other days. Our Head has trimmed the lamp. Each Star pilgrim brings his own fire to light it. He crosses the dark to sunrise, for a call comes to him, risen from the ashes of the war, to join the Star pilgrims, and to listen to the whisper of the Prophet that returns from the past with an echo ever increasing from age to age.

The Star pilgrims flocked to hear our Head. He gave his sermons in the wilderness, under the green trees of the solitary fields of Ommen, secluded in one of the hollows of Holland. The young and the old, the poor and the rich, the sick and the aged listened to him with a deep rapture; some standing, others sitting with stretched-out legs, the energetic youth on the trees, the aged with their backs against the trees—a simple and cheerful crowd that went out to catch the whispers of Him who is to come soon from His abode above.

Every time we come together, united by one ideal, inspired by a common devotion, drawn together by one loyalty to a leader, we lessen our agony by the common trust and mutual sympathy in our adventure to the Light, and search after Truth. We can then realise our common bond, and are able to grow out of ourselves into a united self. Faith is a great uniting factor and a driving force. The past records the bravery of men and women, who rather welcomed death than desert their faith, and proclaimed truth on the scaffold and in the midst of the burning flames. But their martyrdom did not disappear with their ashes. It was cherished in the memory of the ages that followed, and remained as a landmark of spiritual progress that inspired the later worshippers of Truth amidst superstitions and persecutions. That was the attitude of our ancestors.

The Star pilgrims have a like attitude now, willing to go through the ordeal of unpleasant public opinion for their belief. Their attention is on the Light, absolutely undisturbed by the noise of the surroundings, and rapt in that radiance, their sorrows and sufferings have passed away. They seek the one

eternal mystery, with no thought of playing a part in their life's weary dream, with one heart to seek the Beloved in the Sanctuary. It has no lock. Wonderful! They do not knock. They enter and there awaits the Beloved!

SAINTS OF INDIA

TULSIDAS

The sixteenth century was one of great religious unrest in India. Hinduism was rudely awakened from its lifeless formalism by the shocks it received from an alien militant creed. Its rigid exclusiveness and vaunted purity of culture did not protect it from the democratic faith of Islam. The masses saw the ancient faith crumbling before their eyes, its priestly guardians standing by in mute impotence. A cry of helplessness must have gone forth from the hearts of men as they beheld the ancient culture laid low in the dust. But the Divine plan destroys but to renew, and brings to existence nobler forms through which the life within finds expression. So was it with Hinduism. The period of its strife with Islam in self defence was followed by one of great spiritual vigor which found expression in the lives of men of outstanding saintliness, and intuitive perception of Truth, who gave the ancient faith new forms suited to the changed conditions. Among this band of great teachers none has had a greater share in moulding the religious thought of modern India than Tulsidas, the devotee of Rama, the author of Ramcharit Manas, saint, poet, philosopher, and mystic in one.

Tulsidas was born at Tari of Brahmin parents of the Sarayuparina sect in 1532 A. D. Tradition has it that the saint was born under a very inauspicious combination of stars, and the parents fearing dire consequences abandoned him. This misfortune to the child gave to India one of her greatest saints and mystics. The cry of the forsaken babe attracted the attention of a sadhu named Narahari, a devotee of

Rama, who took compassion on the child and gave it to the charge of his disciples. It was this holy man that first awakened the spiritual impulse in Tulsidas. As a child Tulsidas wandered in the neighboring villages in the company of the sage and his disciples singing the story of Sri Ramachandra. Thus were sown in the heart of the future saint the seeds of that intense devotion which were to bear such rich fruit in his mature age.

The earlier life of Tulsidas was uneventful. In his boyhood he was reconciled to his parents and was sent by them to a famous centre of learning, Sukarakshetra (the modern Soron), where he learnt the tenets of the Hindu religion and Philosophy. In the usual course of things, he married a girl named Ratnavali; and had by her a son named Tarak. After his father's death the responsibilities of family life fell upon him, and by all accounts he seems to have led the life of an ordinary man of the world.

It was at this time that an event occurred, insignificant in itself, but of momentous importance in its influence on the subsequent life and character of the saint. Ratnavali, Tulsidas's wife, to whom he was deeply attached was on a visit to her father's house without the knowledge of her husband. Returning in the evening, and finding his home empty and cheerless, with all a lover's impulsiveness, Tulsidas rushed to the house of his father-in-law and fondly reproached his wife with what he characterised as a cruel desertion of him. His sorrow was so overwhelming that Ratnavali perhaps to silence him, asked him "Hast thou no love

for Rama that thou should'st be so crazy with grief at separation from me? This body of mine, beautiful though it seems to thee is but a framework of skin and bone." The powers that guide the destinies of man must surely have inspired Ratnavali to utter these stinging words of wisdom. For a moment Tulsidas stood still, then turned away without a word to his village. From that moment he lived a life of strict renunciation, consecrated to Ramachandra, the deity of his choice. Vain were the entreaties of his wife, who certainly had not desired to produce such a strong reaction, to come back and live once more in their happy home. But as tradition puts it in an expressive simile, "What could a fan do in the face of the whirlwind?" Neither the joys of wedded life nor parenthood could tempt Tulsidas. He left his wife and his child, thenceforth to wander a homeless ascetic "a released devotee of Rama" through the holy places of Ayodhya, Brindavan, Benares, Mathura, Kurukshetra and Prayag.

Many are the stories told of this part of the saint's life. The details of the different traditions might vary, but they all show us a personality of surpassing sweetness of character, devotion and tolerance of the weaknesses of his fellow-men. Tulsidas was not an arid-hearted ascetic, standing aloof from the joys, sorrows and struggles of the man of the world. He had known the joys of a householder's life, had held his first born in his arms and knew the pain of losing him in the prime of life. He fully exemplified in his own life the saying of the Lord Buddha, who, when asked how He, an ascetic, could recognise worldly relationships said "The greater love beareth with the lesser love." It is this human sympathy that makes posterity pay him not only the reverence due to a spiritual teacher, but also a love and devotion so intimate as to be almost personal in character. He is a spiritual giant, it is true; but at the same time he is intensely human and the sweetness and gentleness of the character prevent any sense

of awe arising in the mind of the devotee. Once a murderer, who was visiting holy places in expiation of his crime, came to the house of Tulsidas, entreating "For the love of Ramachandra, give alms to me, a murderer". On hearing the Beloved Name Tulsidas said "Welcome brother, the Lord hath absolved thee". The saint took the murderer to his house and even offered him food consecrated to the God Rama. The saint and the murderer then sang the praises of the Deity. The Pandits of Benares exasperated at the action of Tulsidas asked him "how he had declared the murderer absolved from his crime, and even offered him consecrated food." "Ye have read the scriptures, but the truth of them has not entered your minds" replied the saint. "We know the power of the holy name, but how can it absolve a murderer?" asked the Brahmins "The greatness of Raghava," replied Tulsidas "who freed Ahalya from her curse, hath absolved this man. Propose any test O pandits, to prove the truth of my words". The pandits agreed that if the Sacred Bull of Mahadeva, would eat from the hands of the sinner, they would declare him to be absolved. The man was taken to the temple and placed near the stone image of the Bull "O servant of Mahadeva, do thou eat from the hands of this murderer, whose crime has been absolved by the power of the Lord Rama's name." No sooner had the words fallen from the saint's lips than lo! the stone image opened its mouth and freely ate of the food. "Behold O! pandits" said Tulsidas "The purity of the Lord has power to remove the impurity of even the greatest sinner."

While Tulsidas was living in Ayodhya it is said that the Lord Rama appeared to him in a dream and asked him to write a poem of Rama in the language of the people. He commenced this great work of his in the year 1574 A. D., but before completing it left Ayodhya for Benares, and settled at Asi Ghat. A temple of Hanuman, said to be built by the poet still marks the place.

One day when he was bathing at the Manikarnika ghat a Samskrit scholar, proud of his knowledge of the classic language asked the saint why he had composed his great poem in the vulgar language. "If thou hadst an earthenware pot of nectar and a jewelled pot of poison which would'st thou take, my friend."

"The pot of nectar, certainly".

"So will the people accept my poem, which sings of the Lord, in the imperfect tongue in preference to those of Samskrit-knowing pandits who sing worthless themes in the perfect language". At another time he said referring to the same subject "All that is wanted is love for the Lord? Who cares whether the language be common or learned. When the storm blows, a rough woollen blanket protects the body, but fine silken vests are useless." Some of the greatest men of the times, Todar Mall, Akbar's Minister, Raja Man Singh of Ambar and his brother Jagat Singh were friends of the poet. The former was one of his closest friends and the two latter his disciples. Once when asked how man, of obscure birth could command such great influence he said "Once I begged from door to door and got not even a cracked cowrie for alms. But now, Rama, the cherisher of the lowly, has made me of great price and even Kings bow at my feet. Then was I without Rama. Now Rama is my guide and Beloved." Once in the course of his pilgrimage, Tulsidas visited the shrine of Madan Gopal in Brindavan. On beholding the form of the God the saint said "Of a truth I know that Thou art He whom I adore, but Thy other form of Ramachandra, of incomparable beauty is dear to my heart and I would fain see my Beloved." No sooner had the words escaped from the saint's lips than the form of the image miraculously changed, and there stood before Tulsidas's ravished eyes, Ramachandra with his bow, the Kodanda. The devotee's eyes filled with tears and he fell prostrate at the feet of the Lord. When told that Rama did not deserve so great reverence as the Lord Krishna did

because he was only a *partial* manifestation of God, "My friend" replied Tulsidas "my soul was full of love for him when I knew him to be *only* the son of Dasaratha. Now that you tell me of his Divinity my reverence and love are increased a thousand fold." Many stories are told of the saint's great devotion to Rama and of the God's tenderness and solicitude for his devotee. "Once" says Priyadas, the biographer of Tulsidas "some thieves came to steal Tulsidas's goods, but beheld a cloud—dark form with bow and arrow in his hand; whenever they moved the form approached them with ready shaft. They were terrified and though they tried they could not evade this watchman. At daybreak they came and asked Tulsidas "who is this dark colored lad of yours?" On hearing the question Tulsidas remained silent and then wept, then gave away all that he had knowing that Rama himself had been the watchman. The thieves too were initiated and became pure of heart.

Tulsidas lived to a good old age, dying at the age of ninety-five at Benares. To the last he retained full powers of speech and thought and died with the holy name on his lips and his mind fixed on Ramachandra.

The most famous of Tulsidas's works is the *Ram Charit Manas*. It would be impossible to exaggerate its influence on the religious thought of Northern India. The poet saint has clothed his Ideal in such wonderful imagery, and so surrounded him with the halo of his one pointed devotion that no reader can escape the all sweeping force of this devotional fervor. His life and work remain for all time to come one of the greatest spiritual assets of India.

A few quotations from *Ram Charit Manas* will best exemplify the high merits of that epic. Rama, in his wanderings, meets and asks the sage Bharadvaja where he should stay for the period of his exile. The sage replies:

"Thou askest me where shall I stay" and I am abashed at Thy asking. Where art Thou not, O Lord? Yet as Thou seekest a special place of abode I shall assign one to Thee.

In hearts where lust anger, desire, pride,
 ignorance, perversity, passion, jealousy, deceit
 and illusion are not, O Lord of Sita, do thou find
 an abode, Beloved by all and helping all, who
 count alike pleasure and pain, praise and abuse,
 who speak truth and think kindly thoughts,
 who sleeping or waking find their refuge in Thee,

in their hearts is Thy fitting abode O Ragunath!"

Surely no nobler abode could be assigned
 to the Divine than this !

(This article was not accompanied by the
 name of the writer. Ed. B. O. S.)

NATHAN, THE WISE

AN EXTRACT

- SALADIN. Since you are a man so wise, tell me which law,
 Which faith appears to you the better ?
- NATHAN. Sultan, I am a Jew.
- SALADIN. And I am a Mussulman ;
 The Christian stands between us. Of these three
 Religions only one can be true.
 A man, like you, remains not just where birth
 Has chanced to cast him, or, if he remains there,
 Does it from insight, choice, from grounds of preference.
 Share then with me your insight—let me hear
 The grounds of preference, which I have wanted
 The leisure to examine—learn the choice,
 These grounds have motivated, that it may be mine.
 In confidence I ask it. How you startle,
 And weigh me with your eyes! It may well be
 I'm the first Sultan to whom this caprice,
 Methinks not quite unworthy of a Sultan,
 Has yet occurred. Am I not? Speak then—speak.
 Or do you, to collect yourself, desire
 Some months of delay—I give them to you.
- NATHAN. Sultan, ere I quite unfold myself
 Allow me to relate a tale.
- SALADIN. Why not ?
 I always was a friend of tales well told.
- NATHAN. In days of yore, there dwelt in East a man
 Who from a valued hand received a ring
 Of endless worth ; the stone of it an opal,
 That shot an ever-changing tint : moreover,
 It had the hidden virtue him to render
 Of God and man beloved, who in this view,
 And this persuasion, wore it. Was it strange
 The eastern man ne'er drew it off his finger,
 And studiously provided to secure it
 For ever to his house. Thus—he bequeathed it,
 First, to the *most beloved* of his sons,
 Ordained that he again should leave the ring
 To the *most dear* among his children—and
 That without heeding birth, the *favourite* son,
 In virtue of the ring alone, should always
 Remain the lord o' th' house—You hear me, Sultan ?
- SALADIN. I understand thee—on.
- NATHAN. From son to son,
 At length this ring descended to a father,
 Who had three sons, alike obedient to him ;

Whom he could not but love alike.
At times seemed this, now that, at times the third,
(Accordingly as each apart received
The overflowings of his heart) most worthy
To wear the ring, which with good-natured weakness
He privately to each in turn had promised. But death approached,
And the good father grew embarrassed. So
To disappoint two sons, who trust his promise,
He could not bear. What's to be done. He sends
In secret to a jeweller, of whom,
Upon the model of the real ring,
He might bespeak two others, and commanded
To spare nor cost nor pains to make them like,
Quite like the true one. This the artist managed,
The rings were brought, and e'en the father's eye
Could not distinguish which had been the model.
Quite overjoyed he summons all his sons,
Takes leave of each apart, on each bestowed
His blessing and his ring, and dies—Thou hearest me?

SALADIN. I hear, I hear, come finish with thy tale;
Is it soon ended?

NATHAN. It is ended, Sultan,
For all that followed may be guessed of course.
Scarce is the father dead, each with his ring
Appears, and claims to be the lord o'th'house.
Comes question, strife, complaint—all to no end;
For the true ring could no more be distinguished
Than now can—the true faith.

SALADIN. How, how, is that
To be the answer to my query?

NATHAN. No,
But it may serve as my apology;
If I can't venture to decide between
Rings, which the father got expressly made,
That they might not be known from one another.

SALADIN. The rings—don't trifle with me; I must think
That the religions which I named can be
Distinguished, e'en to raiment, drink and food.

NATHAN. And only not as to their grounds of proof.
Are not all built alike on history,
Traditional or written. History
Must be received on trust—is it not so?
In whom now are we likeliest to put trust?
In our own people surely, in those men
Whose blood we are; in them who from our childhood
Have given us proofs of love, who ne'er deceived us,
Unless 'twere wholesomer to be deceived.
How can I less believe in my forefathers
Than thou in thine. How can I ask of thee
To own that thy forefathers falsified
In order to yield mine the praise of truth,
The like of Christians.

SALADIN. By the living God
The man is in the right. I must be silent.

- NATHAN. Now let us to our ring return once more.
 As said, the sons complained. Each to the judge
 Swore from his father's hand immediately
 To have received the ring, as was the case ;
 After he had long obtained the father's promise,
 One day to receive the ring, as also was.
 The father, each asserted, could to him
 Not have been false. rather than to suspect
 Of such a father, willing as he might be
 With charity to judge his brethren, he
 Of treacherous forgery was bold to accuse them.
- SALADIN. Well, and the judge. I'm eager now to hear
 What thou wilt make him say. Go on, go on.
- NATHAN. The judge said, If ye summon not the father
 Before my seat, I cannot give a sentence.
 Am I to guess enigmas ? Or expect ye
 That the true ring should here unseal its lips ?
 But hold—You tell me that the real ring
 Enjoys the hidden power to make the wearer
 Of God and man beloved ; let that decide.
 Which of you do two brothers love the best ?
 You're silent. Do these love-exciting rings
 Act inward only, not without ? Does each
 Love but himself ? Ye're all deceived deceivers,
 None of your rings is true. The real ring
 Perhaps has gone. To hide or to supply
 Its loss, your father ordered three for one.
- SALADIN. O charming, charming !
- NATHAN. And (the judge continued)
 If you will take advice in lieu of sentence,
 This is my counsel to you, to take up
 The matter where it stands. If each of you
 Has had a ring presented by his father,
 Let each believe his own the real ring
 'Tis possible the father chose no longer
 To tolerate the one ring's tyranny ;
 And certainly, as he much loved you all.
 And loved you all alike, it could not please him
 By favoring one to be of two the oppressor.
 Let each feel honored by this free affection,
 Unwarped of prejudice ; let each endeavour
 To vie with both his brothers in displaying
 the virtue of his ring ; assist its might
 With gentleness, benevolence, forbearance,
 With inward resignation to the godhead.
 And if the virtues of the ring continue
 To show themselves among your children's children,
 After a thousand thousand years, appear
 Before this judgment seat—a greater one
 Than I shall sit upon it, and decide.
 So spake the modest judge.
- SALADIN. God !
- NATHAN. Saladin,
 Feel'st thou thyself this wiser, promised man ?
- SALADIN. I dust, I nothing. God !

"THE DANCE OF SIVA"

(Extracts from an article BY Dr. A. K. COOMARASWAMI, D. Sc., in the *Siddhanta Dipika* a defunct journal)

(Concluded)

Returning to the South, we find that in other Tamil texts the purpose of Siva's dance is explained. In *Sivajnana Siddhiyar*, Supaksha, Sutra V. 5, we find.

"For the purpose of securing both kinds of fruit to the countless souls, our Lord with actions five, dances His dance." Both kinds of fruit, that is *Iham*, reward in this world, and *Param*, bliss in Mukti.

Again, *Unmai Vilakkam*, V. 32, 37, 39, informs us :—

"The Supreme Intelligence dances in the soul.....for the purpose of removing our sins. By these means, our Father scatters the darkness of Mâyâ, burns the thread of Karma, stamps down Maya (*Anava Avidya*), showers Grace, and lovingly plunges the soul in the ocean of bliss (*Ananda*). They never see rebirths, who behold this mystic dance."

The conception of Lila, the world-process as the Lord's sport or amusement, is also prominent in the Saiva scriptures; thus, Tirumûlar writes: "The Perpetual Dance becomes His Play".

This aspect of His activity appears to have given rise to the objection that He dances as do those who seek to please the eyes of mortals; to which the answer is given that He dances to maintain the life of the Cosmos and to give release to those who seek Him.

In another way, more arbitrary, the Dance of Siva is identified with the Pañchakshara, the five syllables Si-va-ya-na-ma, which have a peculiar and special significance in Saiva symbolism.

* * *

"The meanings of the five letters respectively are God, Sakti, Soul, Tirobhava and Maya. If these beautiful Five Letters be meditated upon, the soul will reach the land where there is neither light nor darkness, and there Sakti will make it One with Sivam".

Another verse of *Unmai Vilakkam* explains the fiery arch (*Tiruvasi*): The Panchakshara and the Dance are identified with the mystic syllable Om, the arch being the kombu or hook of the ideograph of the written symbol: "The arch over Sri Natarâja is Om-kâra; and the Akshara which is never separate from the Omkâra is the contained splendour. This is the Dance of the Lord of Chidambaram."

The *Tiru-Arul-Payan* however (Ch. ix. 3) explains the *Tiruvâsi* more naturally as representing the dance of Nature, contrasted with Siva's dance of wisdom.

"The dance of matter (Prakriti) proceeds on one side: the jñâna dance on the other, Fix your mind in the centre of the latter".

I am indebted to Mr. Nallasvâmi Pillai for a commentary on this:

The first dance is the action of matter—material and individual energy. This is the arch, *tiruvâsi*, Omkâra, the dance of Kâli. The other is the Dance of Siva—the Akshara inseparable from the Omkâra—called Ardhamâtra or the fourth letter of the Pranava, Chaturtham and Turiyam. The first dance is not possible unless Siva wills it and dances Himself.

The general result of this interpretation of the arch is, then, that it represents matter, nature, prakriti; the contained splendour, Siva dancing within and touching the arch with head, hands, and feet, is the universal omnipresent Purusha. Between these stands the Soul, as *Ya* is between *Si-va* and *Na-ma*.

Now to summarise the whole interpretation we find that *The Essential Significance of Siva's Dance is Threefold: First, it is the Image of His Rhythmic Activity as the Source of all Movement within the Cosmos, which is Represented by the Arch: Secondly, the Purpose of His Dance is to release the countless souls of men from the snare of*

Illusion: Thirdly the place of the Dance, Chidambaram, the Centre of the Universe, is within the Heart.

* * *

In the night of Brahma, Nature is inert, and cannot dance till Siva wills it: He rises from His rapture, and dancing, sends through inert matter pulsing waves of awakening sound, and lo! matter also dances appearing as a glory round about Him. Dancing, He sustains its manifold phenomena. In the fulness of time still dancing, he destroys all forms and names by fire and gives new rests. This is poetry: but none the less, the truest science.

Again, this Natarâja is not only Truth, but Love: for the purpose of His Dance is Grace, the giving of freedom to countless individual souls. Lastly, also, how supremely great in power and grace this dancing image must appear to all those who as artists have striven in plastic forms to give expression to their intuition of Life!

It is not strange that the figure of Natarâja has commanded the adoration of so many generations past: we, familiar with all scepticisms, expert in tracing all beliefs to primitive superstitions, explorers of the infinitely great and infinitely small, are worshippers of Sri Natarâja still.

(Extracts made by C. Vasudevayya)

REPORTS AND REVIEWS

Trivandrum: The camp that was recently organised has given new life to the members who are now eager to bring themselves together. On the 28th September, they organised a Community Day. For a whole day the members lived the community life, free from caste-prejudices and class distinctions. The Group celebrated the Dussara on the 6th and 7th October. On the second day, there was a public lecture in which the lecturer requested the audience to work for unity among the various communities. In pursuance of the policy of celebrating the birthdays of all religious founders, the Group celebrated the birthday of Muhammad the Prophet on the 12th of October. The group follows a simple and convenient method to solve the knotty problem of Finance. A pot with the Star marked on it is placed in the houses of members who put into it every day a handful of rice—a sacrifice and an offering which is within the means of all members. On the 11th of every month, the rice is collected and converted into money. This enables the Group to conduct its various celebrations, publish leaflets now and then and occasionally make a small contribution to the Division office.

Bangalore: The Protector of the Order laid the foundation stone of a little building intended to be used as an office for the Karnataka Star Division. The office is at present located in a small room kindly lent by the city Lodge Theosophical Society; but as the time of the Coming is drawing near

and the needs of the work of preparation are increasing, the members found it necessary to have a separate building of their own better suited to their requirements.

Poona Cantonment Group: This Group was started on 24th October, 1923, and has now 41 members. Regular weekly meetings for study and meditation have been held in addition to meetings on the 11th and 28th. Prison lectures, Hospital visits, scouting, Railway station visiting for assisting strangers—these are among the dedicated activities.

Miri (Members 12): Regular study meetings were held. The Group's activities included maintaining a Star Reading Room, a class for teaching English, and a Bhajan mandal. A series of public lectures on the lives of prominent Maharashtra saints were delivered. Occasional lectures are given against cruelty to animals and animal slaughter. Addresses are given at public fairs. A "Dharma Fund" and an "Anath Mitra Mandal" are being worked. Co-operative Societies, village Panchayats and other public activities find ready workers among the members of the Group.

Kolhapur: The Group is responsible for the conduct of a High School which is called the Kolhapur Vidyapeetha High School. Other activities include Scouting and night-school work. "At the Feet of the Master" is very popular among the boys and girls as many as 35 knowing the whole book by heart. The Group is very active in social

service and has won public recognition of their invaluable work. The Star members with Bro. Tophkane and the Secretary V. Subrahmanyam at their head are filled with the fire of the Lord's Service.

Panda Baijnath, our ex-National Representative has delivered public Lectures on the Order of the Star in the East and on the Coming at Damoh, Hatta, Bina, Baroda, Hoshangahed, and Nainpur, during the month of October.

Brother R. S. Talavdekar of the Poona Cantonment Star Group visits Mahrathi and Anglo-Mahrathi schools and delivers reli-

gious lectures of a non-controversial nature. The Municipal Schools have given him permission to lecture to the boys. In the year, ending September, 1924, he visited no less than 22 schools in this way.

Service is a new monthly magazine of Youths and Scouts published from Karachi. The first issue contains messages from the Chief Scout officers of the Bombay Presidency and among the articles of note, we see one "Secret of Service" by T. L. Vaswani, and one on "The Value of Scouting" by Gordon M. Dyce-Keele. The price is Re. 1-8 as. per annum.

FINANCE

DONATIONS DURING OCTOBER, 1924

N. B.—Please see your donations mentioned here. If not mentioned, write direct to the Treasurer.

GENERAL FUND Rs. A. P.

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REGULAR: Rs. A. P.

"In His Name" ... 2 8 0

"For His Work,"

Triplicane ... 5 0 0

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T. V. Parkhi ... 2 0 0

Mistake on p. 196... 5 0 0

98 0 0

Total Rs. 1,689 14 0

CONGRESS TRAVELLING FUND

Already acknowledged (November *Brothers*) ... 2,886 0 0

Colombo Group ... 5 0 0

Mr. & Mrs. Bhad-

bhade ... 2 0 0

I. J. S. Tarapore-

walla ... 5 0 0

K. D. Shahani

(Adjustment) ... 100 0 0

Mylapore Gr. (May) 6 0 0

Mistake in total

(P. 180) ... 0 0 9

118 0 9

Total Rs. 3,004 0 9

S. I. FLOOD RELIEF FUND

Already acknowledged (November *Brothers*) ... 212 4 0

R. Panchapakesa Iyer ... 2 0 0

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Brothers FREE LIST (1924-25)

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Miss Aimai Nagar-

walla ... 0 8 0

Miss D. E. English. 0 8 0

1 0 0

Total Rs. 10 0 0

Y. PRASAD
Treasurer

FINANCE

Statement of Receipts and Disbursements at the Indian Star Headquarters
during the year 1923-24

RECEIPTS		DISBURSEMENTS	
	Rs. A. P.		Rs. A. P.
Opening Balance	...	3086	2 0
HEADQUARTERS	...		
Donations:			
Regular	415 4 0		
Sundry	1,274 10 0		
S. P. Grs.	246 6 6		
	1936 4 6		
Bank Interest	58 0 1		
Self-Prep. Dues	1408 15 6		
Charter Fees	29 6 0		
Sale Proceeds of a Rickshaw	25 0 0		
Magic Lantern Fund	290 0 0		
	3657 10 1		
BROTHERS OF THE STAR.			
Subscriptions and Sales	1225 8 0		
F. L. Donations	169 8 0		
Advertisements	107 0 0		
	1502 0 0		
LITERATURE: Sales	1840 14 6		
BADGES: Sales	440 6 9		
AVATARA	735 7 0		
GERMAN RELIEF FUND	238 13 6		
CONGRESS TRAVELLING FUND	3004 0 9		
S. I. FLOOD RELIEF FUND	164 4 0		
INTERNATIONAL HDQRS. FUND	255 6 6		
PROTECTOR'S BIRTHDAY FUND	295 15 0		
Total Rs.	15310 13 1		
		HEADQUARTERS	
		Salaries	1436 0 0
		Travelling Exps.	400 0 0
		Bank Charges	15 7 1
		Postage and Telegrams	133 0 3
		Conferences	13 4 0
		Printing & Stationery	319 5 0
		Propaganda	205 8 0
		S. P. Gr. Exps.	592 5 6
		Seat at Balmoral Amphitheatre	146 14 6
		Furniture purchased	222 11 0
		Lantern Slides	22 8 0
			3527 5 4
		BROTHERS OF THE STAR	
		Printing Charges	1500 10 0
		Wrappers	45 0 0
		Postage	265 9 3
			1811 3 3
		LITERATURE: Purchases etc.	2631 3 0
		BADGES: Purchases, etc.	379 3 6
		AVATARA	542 5 6
		GERMAN RELIEF FUND	314 0 0
		CONGRESS TRAVELLING FUND	3969 1 0
		Closing Balance	*2136 7 6
		Total Rs.	15310 13 1

* This consists of the following:

SURPLUS UNDER				DEFICITS UNDER			
Rs. A. P.				Rs. A. P.			
General Fund a/c	...	1563	9 3	Brothers of the Star	...	*306	5 10
Self Prep. Fund	...	1298	10 0	Literature	...	429	6 6
Magic Lantern Fund	...	177	8 0	Badges	...	125	12 8
Avatar	...	193	1 6	Congress Travelling Fund	...	965	0 3
German Relief Fund	...	14	13 6				
S. I. Flood Relief Fund	...	164	4 0				
International Hdqrs. Fund	...	255	6 6				
Protector's Birthday Fund	...	295	12 0				

* Add Rs. 112 on a/c of bills yet unpaid.

Y. PRASAD,
Treasurer

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2. Sri Sankaracharya. By K. S. Ramaswami Sastri, B. A., B. L., Sub-Judge	...	0 2
3. Krishna and Orpheus: The Great Initiates of the East and West. By Edouard Schure	...	2 1
4. The Story of the Buddha. By Edith Holland. Illustrated by Gilbert James and Sidney W. Stanley	...	1 14
5. The Story of Mohammed. By Edith Holland. Illustrated by Morris Meredith Williams	...	1 10
6. Sri Krishna: His Life and Teachings. By Dharendra Nath Pal. Cloth and Gold	...	12 0
7. The Life of Christ. A short study. By Rev. R. J. Campbell.	10	3

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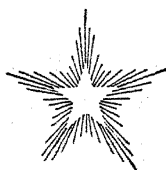
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“Behold I Come Quickly”
The
Brothers of the Star

The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a Great World-Teacher.

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab.)

Acting Editor: B. RAJAGOPALAN, M. A.

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CONTENTS

January, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	49
THE WORK BEFORE US. By The Joint National Representative ...	50
REFLECTIONS ON HIS ADVENT. By M. H. Syed, B.A., L.T. ...	51
AN INTELLECTUAL GIANT OF AN INFANT	53
THE STAR ATTITUDE—IN RELIGION. By R. Swaminatha Aiyar, B.A., B.L.	54
THE LEAGUE OF HEALING	56
THE ORDER OF THE STAR IN THE EAST.—The Annual Report, 1924 ...	57
THE COMING OF CHRIST AND HIS MESSAGE	64
FINANCE	64

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

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1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Indian Star Headquarters, Adyar, Madras, S.

To the Brothers of the Star.

A new year lies ahead of us, a year that must be spent in constant exertion to prepare ourselves for the work of the Teacher, who will, by His coming, raise India to that height of happy spirituality, which once she occupied.

We, who are Star members, must transmute our belief, our devotion and our love, into practical action, every moment, every day of our life. Our office, our home is the abode of Him, who is the Beloved of all, and we must be worthy of that blessing.

Every member of the Star is a representative of the Teacher and as such, we must quit ourselves.

Y Krishnamurti

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

We are glad to announce that from the next issue onwards, Mr. V. C. Patwardhan will resume the Editorship of *The Brothers of the Star*. He has been away with his wife, travelling in Europe for more than a year and a half, and he brings to his task his increased experience after visiting the various Star Conferences and centres of work in the various countries in Europe. His close association with the Head for the past few months will also help him considerably in the conducting of this small but important magazine.

* * *

Ever since the arrival of our beloved Head, Krishnaji, he has been busy in various ways. The burden of his talk so far has been the practical carrying out in the physical world of the ideals of the Star, Theosophy, etc. Scrupulous cleanliness he lays considerable stress on, and the necessity for bigness in all things. In India especially, the need for cleanliness is very great as, owing to a large number of causes, among which is a false conception of spirituality, people do not pay sufficient heed to physical health, purity and nicety. On the other hand, the Americans are helping to make the earth a Paradise to live in—with no squalor or dirt and with plenty of facilities for making life comfortable and happy. A combination of the practicality of the American and the idealism of the East is necessary for spiritual progress.

The community forming the National Theosophical College and School in Guindy Road, Adyar, has been specially fortunate these days, as Krishnaji has been visiting the place practically every day and giving inspiring talks at the morning roll-call. Cleanliness, building of character, being big and great, developing self-respect form the subject-matter of these talks. The bright happy faces of the boys when he is in their midst indicate their great love for him and the possibility of their being future workers in the great cause.

* * *

The Sirius Club, the Order of the Star in the East, the Young Theosophists, and others, of Adyar, organised a Social Gathering on the 7th of December, to welcome to India our Chief, his brother, Lady Emily Lutyens and Mr. N. S. Rama Rao. The Young Theosophists also welcomed Mr. Krishnamurti on the 27th. A number of short sweet speeches were made, all indicative of the great love borne by all to him.

* * *

From the party which accompanied the Head from Europe, two have gone eastward to Australia to Bishop Leadbeater—Miss Helen Knothe and Miss Ruth Roberts. M. de Manziarly, the son of Mme. I. de Manziarly, International Lecturer of the Order, was here in our midst also for a few weeks and is now on his way to Peking. Mme. de Manziarly's three daughters remain with us.

THE WORK BEFORE US

BY N. S. RAMA RAO, M. A.

THE JOINT NATIONAL REPRESENTATIVE

Long has the world endured, and with it its humanity, from a past so heavy and crushing, and yet so fond is its memory that the burden on its back sits lightly. It wants to be rid of its burden and yet does not cast it off. Between a merciless past and a mysterious future the former is preferred. There is some cruel fascination in it that our minds are lulled by its touch. The past is like a mighty cobra with its hood wide open and looking at a small bird which is so frightened that all power of movement is surrendered. It cannot help looking at its creeping death and yet refuses its winged freedom. The peoples of the world are in a similar state, being gazed at intently and within line of direct vision of the past. They know the path to freedom and yet refuse to tread it. The courage to apply the remedies, in the efficacy of which they believe, is lamentably lacking.

Had this been true of every human being, the world would have perished. There have been men and women in the past who shook themselves free from the leaden heritage, because they had visions as to the future. They saw that the future influenced the present more than the past. They did not, in a sense, believe in heredity. They believed more in the possibilities and potentialities of the soul than in acquired and inherited characters of the body. They were, being dreamers and visionaries, aware of the great destiny that awaits our humanity. They set the world aright whenever it slowed down or slipped back in its journey. There have been

numberless occasions in the past when the moral clock of human beings had run down and they had it once more wound up and set going.

The present is an occasion just of that kind. The moral mercury in every department of life stands at a low level. Spiritual ideals have been twisted and even perverted to suit the selfish needs of Nations. Truth stands discredited. Justice is mutilated beyond hope of recognition. There is something foul in the breath of our present age that needs cleansing. The dense yellow fog that obscures the brilliant sunlight has to be dispelled. Or, are these the signs of growing age, the setting-in of senile decay? Or, is it that those Great Beings who focussed Their Vision on our planet are looking elsewhere? Be whatever the reason, we who form part of our present humanity should strive to preserve it from decay and death. The ultimate destiny for all of us may be utter annihilation. We are not going to be baulked by a thought of that kind. We could if we strove hard put off that evil day.

As members of the Star, we have been given a glimpse into the immediate future. We have, moreover, the knowledge that a Great Teacher is about to come. When He is with us, we all aspire to be counted as one of the band of His disciples. Are we ready for discipleship? He is coming to cleanse up the world from the miasma of the past; to set up a new standard of living; to whisper unto us the hope of a bright and happy future. Of a surety shall we be His disciples if there

pulsates in us a longing, permeating our whole being, so to order our life that we shall be able to feel and realise that as

the Coming draws nearer we ourselves are approaching with unerring steps our Ideal, the Teacher of Devas and Men.

REFLECTIONS ON HIS ADVENT

By M. H. SYED, B.A., L.T.

Much has been written on the question of the World-Teacher's Advent: its possibility, necessity, and need of preparation. The writers have tried to discuss this subject from various stand-points and in numerous ways. I venture to suppose that not many of us have thought over this sublime problem from a purely religious point of view. It is, therefore, necessary and may perhaps be useful and instructive if an attempt is made to view it from quite a different angle of vision.

* * *

It is well known in the East that of all the three Mārgas (Paths) to Union with God the Path of Devotion (Bhakti) is the best and the safest. True Bhakti ultimately leads to a faultless state of consciousness called Samādhi and enables the devotee to approach the object of his love more closely. The Divine Vision for which he has been longing and aspiring for many ages is vouchsafed to him. There is sufficient evidence in the Sacred Scriptures and the religious traditions of both Sanātana Dharma and Islām that intense love, true Bhakti, is absolutely necessary for Union with the Divine Being. So we should cultivate this all-consuming, all-embracing love for Him if we want to meet Him face to face. In the long run, Bhaktas succeed in drawing to themselves the Supreme Object of their love and devotion.

* * *

In all ages and during the life-time of all the World-Teachers only a limited number of persons were truly drawn towards Them by virtue of their past connection and devoted lives.

"Among thousands of persons scarce one strives for perfection; of the successful

strivers scarce one knows Me in essence," says Shri Krishna.

Even unto this day we find that out of millions of men professing faith in religious teachers only a handful of them are truly loyal to their Lord of Love. Similarly, when He comes, we need not expect many folk to flock to Him nor should we feel in any way disheartened or distressed if we come across people who do not sympathise with this idea, or are not men of our way of thinking.

We will do well if we bear in mind the fundamental principle of spiritual evolution. Only those men who are treading the Path of Return (Nivritti) would be interested and feel inclined to lead the spiritual life. The rest of them, still running matter-ward, cannot possibly show any interest in higher life.

* * *

His Advent will herald a great spiritual awakening. Those who desire to go onward to spiritual advancement, should await this uniquely auspicious occasion and, in the meanwhile, spend their time and energy in serving Him, because true and unselfish service for and undivided devotion to the Supreme Teacher alone attract His attention. "As in small so in great" is an ancient maxim which holds good in all cases. Any one who serves us devotedly and whole-heartedly we naturally begin to love. Is it conceivable that the Compassionate One in whose name and for whose sake we do all our work, will not reward us in proportion to our devotion to Him?

* * *

One of the ancient Vedic injunctions with regard to continence (Brahmacharya), physical purity and physical strength as a necessary condition for spiritual development, is

so sound, so vital and important that it can hardly be lost sight of in the preservation and organisation of any spiritual movement.

Members of the Order of the Star in the East who sincerely believe in the Advent of a World-Teacher and are fully alive to the hardship and trials that they will have to undergo in His Name should not neglect to keep themselves as physically fit as possible. They will do well to remember that they will have to bear tremendous strain and severe hardship in working for and standing by Him. Unless they keep their body healthy and strong they will not be able to make themselves fit instruments for His Service. Not only that, but we should also endeavor, by pure and scientific way of living, to prolong our physical existence as much as we can, in order to be able to wait for His Coming and thus have the inestimable privilege of consciously co-operating with Him.

Since 1911, members of the Order, and others, who are in sympathy with this movement, have repeatedly been enquiring of our elders: "When will He come?" The thoughtful few should never put this question, so curiously and incessantly. If they understand the principle underlying the idea of His Coming to us with all its necessary conditions, they would not show any impatience or curiosity as to His Advent; on the contrary, they would strain every nerve to try and fulfil the conditions that are reasonably considered as absolutely essential in welcoming Him. In other and fewer words, this question can be answered in this form: He will come to us when we have done our part of the work, so far as self-preparation and dissemination of the ideal of a World-Teacher is concerned. Thus, it is clear that His Coming in our midst depends solely on our preparation and cultivation of gentleness, steadfastness and devotion.

The crying need of the world is a most powerful Personality who can solve the perplexing problem of life, inspire the

struggling souls with peace and shower His choicest blessings on suffering and erring humanity. To endeavor to prepare for Him is to hasten the day of His Advent.

Can His Advent be hastened? Yes, if we accelerate the speed of our work for Him. There is nothing wanting on His side. He is ever compassionate and watchful of our crying needs. We are not sufficiently ready for His arrival. He is simply watching and waiting for us whose devotion is not stable, firm and single-minded but sadly fluctuating. How can His Coming be hastened under this circumstance?

The more intensely, whole-heartedly and one-pointedly we devote ourselves to the work of self-preparation, the nearer will be the day of His Coming. Devotion alone can draw Him to us closer and closer.

There is no royal road or short cut to speedy spiritual progress save the closest contact with a Mighty Spiritual Being or a World-Teacher by Whose Divine Grace alone we can attain our hearts' desire. We qualify ourselves fully for this grace by unselfish service and love of humanity. It is not by mere accident that people aspiring after higher life take birth in an age which may fitly be called golden by virtue of His Visit to this earth, but as a result of their long and uninterrupted devotion to spiritual life in the past. It is once in many hundreds of years that this opportunity arises. Blessed are those that make use of it.

Scores of devotees spend thousands of lives in search of Him, in earnest desire for His Divine Vision and final Union with Him. It is after long waiting and painful patience that they perhaps succeed in attaining nearness to Him. People who have not had any experience of Divine Love can hardly realise the unspeakable anguish, the intense and heart-rending pang of separation when once the fire of deep Divine Love is kindled in man. We should consider ourselves

extremely lucky and highly privileged to have been born at a time when His Advent is so fervently expected and devoutly prayed for.

Only those who have even a faint glimpse of the inward realities of life spiritual and estimate its worth at its right value, can appreciate the immense importance and incalculable advantages of the blessed day when He will tread this earth, dark and dreary, suffering from untold anguish and faced with many an inexplicable problem.

* * *

True spiritual enlightenment alone guarantees cessation of every kind of sorrow and suffering and ensures peace. Therefore, in the words of Edmond Holmes, "the first and the last duty of man is spiritual development," and that is what it should be.

Those who faintly understand this sublime ideal and feel a stirring of such a desire

in their heart, should try to cultivate and deepen it as much as possible by means of steady reflection and dispassion. Because, if they fulfil the necessary preliminary conditions, there are greater and almost sure chances of receiving an impetus to their spiritual growth by coming in contact with the Lord of Love at a not far distant date.

* * *

In welcoming Him we should be fully and deliberately prepared for any amount of opposition, ill-will, persecution and accusation. Because the advent of great Spiritual Teachers on this earth invariably evokes the militant and latent evil tendencies in the worldly-minded man, little sympathy and more ridicule will be extended to His servants. On such occasions as these we should never lose heart and feel downcast. The few alone can understand the rationale of His Advent on this earth.

AN INTELLECTUAL GIANT OF AN INFANT

A phenomenon of very rare occurrence, inexplicable in the light of modern science, albeit explicable in the light of the religious beliefs of the Buddhists and Hindus, discovered in the person of Maung Tun Kyaing, an infant aged four years, has greatly excited the interest and curiosity of the people of this District; and it now forms the topical theme of the people here, who have, for the present at least, brushed aside all consideration of the Mandalay Riot, U Ottama's prosecution, the no-tax campaigns and the political events of Burma, India or any other part of the world.

The baby is the child of a young couple of a little over twenty summers, and was brought up, after its birth, as any other child of the laboring class, to which its parents belong.

The remarkable and prodigious gift of the child, who seems to be able to remember all that he had learnt in his previous existence and to be able to expound the same, was not detected until it was brought to the town of

Bogale, a township headquarters of this District, by its parents from Kyonlata, a village tract in that township.

On arrival at Bogale, the baby evinced a great interest in all those he saw there for the first time in his life, as he had not been to any town previously. The child asked its parents where they were going to stay at Bogale and was told that they were putting up at a *sayat*, a rest-house, near a monastery where they have a *pongyi* friend, whereupon the child said that they must carry some offering if they were going to the *Kyaung*. The young father replied that they had not the wherewithal to buy any eatables for an offering to the *pongyi*. Then the child suggested that they should buy some sugarcanes which he saw in a Burmese boat, which had anchored alongside the landing stage by which they landed from their canoe in which they had come from their village. The father replied that even such cheap stuff he could not buy. Then the child asked him to take it to the

boat; so he was taken there. On reaching the boat, the child asked the charitably-disposed owner to give him some sugar-canes for the purpose of making an offering of the same to a *pongyi*, and was given two bundles of it. Then the child gave the owner a blessing in Pali as well as Burmese which was of the usual orthodox form, which amazed both the parents and the donor as any child of that age could not be taught such a formula. The child also remarked on issuing forth from the boat that the sign-board at the landing stage written as "Tada" in Burmese was wrong, and that the spelling should be "Tanta". The sign-board has since been corrected by its owner. On their arrival at the *kyaung*, the presiding *pongyi* made a complete investigation to see if the child was taught to speak like a parrot, and discovered to his delight that the child was endowed with a rare gift of intellect and memory of what he had learnt in his previous existence as a *pongyi*. The child is accredited to be able to read and write both Pali and Burmese (albeit with an indifferent hand as he has not had any practice in writing) quite correctly and with ease; and also to be able to answer all questions on intricate and abstruse points of the Abhidhamma (the

Buddhist Psychology).

The child has already had many a religious discussion with learned *pongyis* and its knowledge of the *Tripitaka* has not been surpassed by any one up to date.

The news spread, as it would naturally, like a prairie wild fire, and the people of all parts of this District are daily wending their way to Bogale to hear Maung Tun Kyaing preach the Four Noble Truths, the cardinal doctrine of Buddhism. So the verdict of the *pongyis* and the people is that the child was a learned *pongyi* in his previous existence, and that it has taken a rebirth in order to preach the teachings of the Lord Buddha.

It seems that the tender brain of the child has been taxed too much, and it might meet the same fate as Maung Aung Baw, another intellectual giant of an infant, who could recite any part of the *Tripitaka* and expound the same, without any previous learning, at the age of six years, but who met his death prematurely at the age of eleven just before the World War broke out.

Yours etc.,

MAUNG THA KIN

Pyapon, October 8, 1924

THE STAR ATTITUDE—IN RELIGION

By R. SWAMINATHA AIYAR, B.A., B.L.

The "Star" has brought us no new religion, no novel creed. It lays down no strange doctrine, declares no startling dogma. It gives the right perspective, marks a new angle of vision. It does not add to the old Commandments. It prescribes no new action, but changes the attitude accompanying all action.

The spirit of the Star is the intensifying, illuminating principle of all true religions. It is like the ray of the sun's white light which intensifies every color, brightens every tint. It makes the Hindu a better Hindu, the Christian, a nobler Christian, and every other religionist more worthy of his

name. It chases away all hypocrisy and cant and makes inward feeling correspond to outward conduct. It purges the heart and chastens all feeling; illumines the mind and deepens and clarifies all thought, disciplines the body and dignifies and ennobles all action.

Every religion, by its Scripture and tradition, has given to men a promise of the Lord's return. "When Right recedes and wrong gains ground I shall manifest Myself." The Hindu sees the reign of wrong all round and casts wistful eyes to see the words fulfilled, "Behold, I come quickly!"—the Christian hears and turns to watch. So does the Buddhist, the Muhammadan and other religionists

wait to see their own pet prophecy come true. Some feel the truth of it in their inmost hearts, but take no care to apply that knowledge in daily life. Yet others hear and speak of it as true, but fail to verify that fact by the intuitive perception of their Higher Self. The Brother of the Star tries to envisage the full significance of that promise, to suffuse his whole being with an intense sense of that reality. The members who come in from a diversity of religions decide not to be content with the mere hope of having a pleasant time with a Great Being among them at some future time. They resolve to take themselves in hand and to prepare the world for His Coming by training themselves and the world in this practice of those fundamental virtues of Devotion, Steadfastness and Gentleness—virtues inculcated by all great religions without exception.

Devotion is the fixing of the mind on a glorious ideal, an intense aspiration towards attainment of the ideal and a complete and whole-hearted surrender of oneself to the demands of that ideal. In religion, this Devotion shows itself in an attitude of reverence to God and His Vicegerents on earth, the Illustrious Founders of the various Faiths and a spirit of dedication in all action which interprets every little act in terms of its relation to those Great Ones. With this spirit, we sense a greater solemnity, a nobler purpose in all religious exercises, and feel that we have touched the reality behind the symbolism of holy rites by our keener perception and by the feeling of nearness and intimate contact created by our constant contemplation of that great Advent. The forms of religion assume for us a deeper meaning. Religion comes to be more truly lived and ceases to be a lip-deep profession or conventional routine. All action becomes religious and the distinction between "sacred" and "secular" ceases to have meaning.

The practice of Steadfastness nourishes the faith born of this Devotion and makes

the devotee firm as a rock, unshakable in his conviction. Not all the doubts, difficulties and troubles could make him swerve from the path he has chalked out for himself. Are the present ills too poignant or hard to bear? But the day of redemption is nigh. "With the might of His Love" the Lord is coming to protect the good. Is the burden too heavy to bear? Lo! Here He Comes to lift the load from off the bending shoulders. Is the night too dark? But the night is darkest before dawn, and lo! the rosy dawn is already there! Do honest doubts worry the mind? Soon they will disperse in His Holy Presence. Do temptations tantalise and tease? But they will have soon to hide their heads in shame when He says to each of them: "Get thee behind me, Satan," in a tone of authority as He said of old. Thus this steadfast faith arms us with courage, clothes us with serenity and dispels all doubts and fears.

But there is a pitfall for the steadfast devotee; and this the virtue of Gentleness helps him to avoid. Earnestness sometimes tends to make a man fanatical and intolerant of other Faiths and intolerance is apt to drag him along the downward path of harshness, pride, conceit. But the Brother of the Star knows that this Teacher comes not to him alone but to all the world—He who has already proclaimed: "However men approach Me, even so do I welcome them." He thus cultivates not only a spirit of friendliness and tolerance to all but an active interest and goodwill towards the adherents of all sister Faiths.

Will, Wisdom and Love are the three aspects of Ishwara which are also reflected in man. Devotion relates to the Desire aspect of man, Steadfastness has reference to his Reason, while Gentleness shows in all human activity. The membership of the Star thus works a strange spiritual alchemy in human souls, transmuting all base metals of emotion, thought and act into purest gold Constant in devotion, steadfast in faith and

gentle in demeanor, the Brother of the Star goes about his daily task with a religious zeal and a dedicated spirit, watching the signs, proclaiming the message, and prepar-

ing the way of the Lord and making His path straight. It is thus that the Starlight illumines the paths of religion. This, in short, is the Star attitude in the religious sphere.

THE LEAGUE OF HEALING

We have received the following from Mr. F. E. Pearce, President of the League of Healing (Theosophical Order of Service). In a letter he says:

"May we ask for your earnest consideration of the enclosed article, so that through your valuable columns the work of the League of Healing may be established internationally?"

This League is within the Theosophical Order of Service and is widely known in Great Britain, but we believe that humanity at its present stage, suffering as it is from the pains of growth consequent on its quickened development, needs to be generally awakened to the spiritual means by which alone harmony can be restored to its tortured souls and bodies.

Therefore we ask you, in the name of Universal Brotherhood, for your co-operation in the publication of the Objects of the League, so that its service may be extended to all the nations of the world."

Ed., B. O. S.

Thirteen years of international work, seriously limited by the Great War, have demonstrated the need for a wider application of the principles of the League and for an extension of its activities.

The Advisory Group, convened by the President of the League to consider the most appropriate means of effecting this, invites all those interested in spiritual healing to co-operate in establishing a world-wide organisation to work for the spiritual upliftment of mankind and the healing of its sorrows.

The principles on which the work of the League is based are:

- (1) The physical health is the outcome of spiritual well-being.
- (2) That all efforts of the true healing of humanity should therefore be directed towards producing a realisation and fuller expression of the Divine Self within each sufferer.
- (3) That the life of him who aspires to be a channel of healing to his fellow-men should be one of continual endeavor to realise and give fuller expression to his own inherent Divinity, and of labor for the spiritual progress of humanity.

Will all those who feel the truth of these principles, who realise the great need for their application in the world to-day, and who aspire to serve humanity along these lines, join in the work of the League of Healing?

Groups of healing under the League are in process of formation in many countries, each Nationality working under its own representative.

Those interested or desiring to form groups should apply (enclosing a stamped addressed envelope) to the Secretary of the League of Healing, 52 Lancaster Gate, London, W. 2.

The Order of the Star in the East

The Annual Report, 1924

In submitting our third Annual Report, we must, to begin with, express our feelings of loyalty and gratitude to our Head for his constant help and guidance in our work, in spite of his absence from India. We are glad to find that he is back again amongst us after an absence of nearly three years, and we welcome him back home with a joyous heart and full of enthusiasm. Nor must we forget to accord an enthusiastic and respectful welcome to his brother and able lieutenant, Mr. J. Nityananda, the General Secretary of the Order. With an open mind, we offer our work and the progress we have made in these three years, for their suggestions and comments.

We are sorry to report that two of our most enthusiastic Divisional Secretaries—Bro. T. B. Bhashyâchârya and Bro. Shukdeva Narain—have passed away. We hope that they will come back again soon to carry on the work they did so whole-heartedly and enthusiastically.

We were again able to send a representative to the International Star Congress at Arnhem this year, in the person of Bro. N. S. Rama Rao. He is of opinion that Star-workers and members in Europe are far ahead of those in India, and if we, in India, who are famous for our spirituality, do not exert ourselves, we shall find ourselves beaten in the race of spiritual progress, and the World-Teacher when He comes will find us unprepared. We wish to thank all those who subscribed and made possible this visit of our Representative to Europe.

Mr. C. Jinarâjadâsa, at the last Star Conference in Benares, made an appeal to those assembled and to all Star-workers in India, to spread their activity in villages and among villagers, and said that work among them is far more vital than in cities. We have to a certain extent put it into practice

by magic lantern lectures, and sets of slides are kept at Adyar for being lent out to workers. We have not yet a large stock of slides, as the idea of getting them painted by artists, and dealing with the lives of previous Great Teachers, has not yet succeeded. The artists are too busy! Many of our travelling lecturers, both in the north and in the south, have, however, done a good deal of lecturing work among villagers. We wish to thank an anonymous donor of Rs. 200 for a Magic Lantern.

Another difficult problem in the Order is that of Finance. We have no subscriptions, and voluntary donations are not enough to meet the expenses of the Section or the Divisions adequately. The question of a compulsory annual subscription has been raised several times both in India and in other countries, but has been set aside as it prevents poorer brothers from joining the Order, and we certainly should not set a premium on membership in an Order like ours. We, however, strongly urge that though individual annual subscription is unsuitable, a whole Group may be made responsible for a certain sum, per year, depending on the strength of the Group. The richer ones could pay more and the poorest ones may be exempted altogether.

Among our most active workers, Dr. G. S. Arundale is away in Europe, and reports of splendid propaganda reach us. We feel that he is in a sense a Messenger of India to Europe. Our loss is Europe's gain. Bro. R. K. Kulkarni has gone on a world educational tour. Bro. Panday and Bro. H. C. Kumar are doing excellent work in Sindh and the Panjab. Madame I. de Manziarly, the International Lecturer of the Order, has helped us a great deal and has promised to tour in North India next year.

The Self-Preparation Group started last

TABLE

Membership Statistics for the year ending September, 1924

Divisions	Secretary	Actual strength on 1st Oct., '23		New admissions and transfers from other Divisions								Less—Passed away, etc.		Actual strength on 1st Oct., '24	
				1st Quarter		2nd Quarter		3rd Quarter		4th Quarter					
		Members	Associates	Members	Associates	Members	Associates	Members	Associates	Members	Associates	Members	Associates	Members	Associates
N. and W. Tamil.	A. V. Mouttayan.	682	66											834	77
S. Tamil and Ceylon	M. Subrahmanya Iyer.	312	38	29		62	25	15	5	16		4	4	430	64
Andhra Desa.	A. S. Rajagopala Iyengar.	557	22	33	4	47	4	30	10	58	5	11		715	45
Karnataka.	K. Venkataramiah.	402	63	2		47	20	12	1	64	32	1		527	116
West Coast.	Manjeri S. Rama Iyer and R. Srinivasan.	168	21	6		1	9	4		7	7	5		181	37
Mahārāshtra.	Krishnarao Ganesh.	163	21	10		11	7	9	1	12		8		200	29
Bombay.	Dr. V. S. Trilokekar.	229	9	5		8		17	5	6		2		271	14
Gujarat and Kathiawar.	M. T. Vyas and Harilal L. Thakker.	497	89	34	3	53	7	57	19	25	39	1		665	157
Panjab.	Dr. Bal Mukund Bhatnagar.	81	2	3		7		4		27			1	123	1
Sindh.	Jamshed N. R. Mehta.	122	17	10	2	25	2	22	4	14	4	4	3	189	28
Kashmir, Jammu and N.-W. F. Prs.	Dr. Shri Ram.	102	2	5		13		11	1	5	1			136	4
C. I. and Rajputana.	V. G. Barputè.	148	21	Report	not received									148	21
C. P. Behar.	R. M. Bansole. Krishnanandan Prasad.	227	5											259	18
United Provinces.	B. Sanjiva Rao.	232	0											250	
Bengal and Assam.	S. C. Gangopadhyay.	134	13	6						22		3		159	13
Orissa.	Attached to Headquarters.				Report	s from		Group	s not received						
Burma.	W. A. Naganatha.													434	
		4074	312							Grand Total	...			5491	626

year has been reorganised as the International Self-Preparation Group at the Arnhem Congress, and is a source of great strength to the Order. There are about 700 members of the Group in India, and they form the very backbone of the Order. On their strength and activity depends the vigour and the usefulness of the Order in the outer world.

Certain changes have been made in the working of a few Divisions. It was found that Bengal, Assam and Orissa were absolutely inactive, and hence the Divisions were dissolved and the Groups in their areas were directly attached to Adyar. The Bengal and Assam Division has just been revived, and we hope it will flourish and grow. The Central Provinces have been created into a Division under Mr. R. M. Bansole, as it was found inconvenient to attach it to C. I. and Rajputana. The transfer of Dr. P. V. Shikharé from Poona necessitated his resignation, and Bro. Krishnarao Ganesh has now taken up the Secretaryship of the Mahārāshtra Division. Due to the passing away of Bro. Shukdeva Narain and Bro. T. B. Bhashyāchārya, Bro. Krishnanandan Prasad and Bro. A. V. Mouttayan have taken over charge of the Bihar and N. and W. Tamil Divisions, respectively. Bro. R. Srinivasan has become Joint Divisional Secretary with Bro. Manjeri Rama Iyer for Kerala, and Burma, under special instructions from the Head, has been attached to India as a Division. Bro. Naganathan is the Divisional Secretary.

It will be seen from the Statement (*See p. 2*) that this year again there has been an increase in membership by about 1,400, which is practically the same as last year. The number of members on the 1st October, 1924, in the whole of India including Burma was 5,491 and that of associates 626, as against 4,074 members and 312 associates on the same date last year. The growth has been practically uniform in the whole of India except in one or two Divisions. Gujerat and Karnataka have done good work among associates, and we hope other Divisions will follow their example. They should try to

foster and encourage the Youth Movement, which is so important for the future of our country as well as that of the world.

The following is a list of the All-India officers during the year :

National Representatives :—Messrs. N. S. Rama Rao and Yadunandan Prasad.

Treasurer :—Mr. N. S. Rama Rao.

Ag. Editor of The Brothers of the Star :—Mr. B. Rajagopalan.

National Lecturers :—Messrs M. D. Panday and R. K. Kulkarni.

MAGAZINES

Bro. B. Rajagopalan has acted as Editor of *The Brothers of the Star* during the year, and the magazine has maintained its qualities of excellence and neat get-up. A heavy deficit was sustained during the year, hence we have been forced to raise the Annual Subscription to Rs. 1/3. We feel sure that all those who subscribed last year will not feel this small increase in price as a burden and will continue to subscribe. We would also urge all who have original ideas to help us by suggestions and literary contributions.

The Vernacular magazines mentioned last year have carried on their work regularly and well. The Tamil journal, *Tarak-dutan*, is now under the able Editorship of Bro. Kanakasabhai Pillai and will come out under the new name of *Pudu-yuga*. We hope it will have a long and useful life. The Hindi Magazine, *Avatār*, referred to in last year's Report, has had a year of very successful and brilliant career under the careful and keen Editorship of Mr. G. B. Verma. It has developed from a four page sheet into an eight page magazine.

FINANCE

The full financial statement for the year ending the 30th October, need not be given here, as it has already appeared in the December number of *The Brothers*. The opening balance is Rs. 3,086-2-0 and the closing balance Rs. 2,136-7-6, out of which the balance for the General Fund is Rs. 1,563-9-3. Since the last visit of our Head, the donations for the General Fund

have become less and less, and it becomes more and more difficult to do much work. The total donations for the General Fund have only been Rs. 1,689-14-0 during the year, while our Headquarters expenses roughly come to an amount of Rs. 4,000-0-0 per year. Bankruptcy stares us in the face, if we do not devise some means of collecting regular amounts for the Headquarters as well as the Divisions. But there is no need to take a gloomy view of the situation, if we look at the totals in our Accounts and compare them with those of last year. The total income and expenditure for all the items last year were Rs. 6,268-3-0 and Rs. 3,182-1-0, respectively, while those of this year are Rs. 15,310-13-1 and Rs. 1,31,74-5-7. If financial transactions can be an index of activity, the Headquarters has been more than twice as active this year as last year.

NATIONAL AND INTERNATIONAL HEADQUARTERS

The question of permanent Headquarters is still unsolved, and perhaps it will be solved together with that of an International Headquarters for the East. We should also think of an open air theatre for the Star, if not as elaborate and expensive as that at Sydney, at least one suited to India and Indian conditions. Our offices continue to be in the rooms kindly given to us free of rent by Dr. Annie Besant, P. T. S., in the buildings of the T. P. H.

Our work at Headquarters is carried on almost single-handed by our energetic, devoted and efficient Headquarters Secretary, Bro. G. B. Verma, and we take this opportunity of thanking him for his loyal co-operation and spirit of service. Thanks also to voluntary workers who have kindly helped with odd jobs and, sometimes, work of drudgery, but all work is His Work and carries its own reward.

LEAFLETS, PAMPHLETS AND OTHER PUBLICATIONS

1. *Annie Besant, Apostle of Truth and Freedom.*

2. *Why We Believe in the Coming of a World Teacher.* By Dr. Annie Besant.
3. *In the Service of the Star.* By Dr. G. S. Arundale.
4. *The Message of the Star* (2nd Edition). By P. Pavri.
5. *The Coming World Teacher* (2nd Edition). By P. Pavri.
6. *Information for Enquirers.*
7. *Information re Self-Preparation Group.*
8. Hindi leaflet. (*Bhagwanbē Shubhāgamānā Sandesha*).
9. Self-Preparation Group Pamphlet.
10. Book-Marks.

WORK IN THE VARIOUS DIVISIONS :

North and West Tamil :

Due to the passing away of Bro. T. B. Bhashyāchārya at the end of the official year, the new Divisional Secretary, Bro. Mouttayan, has not had time to look into the records, and we have not much details of the work done, but this was one of the most active Divisions in India. There are 45 groups in the Division, but three out of these are inactive. The new Secretary hopes to enthuse the Division with his own energy.

ACTIVITIES

The chief activities of the groups are in connection with social and educational work and study classes.

South Tamil and Ceylon :

The Divisional Secretary is to be congratulated on his report. There are 24 groups in the Division. Six Star Conferences in connection with T. S. Conferences were held at Kadambur, Karur, Periakulam, Alangudy, Sattur, Ramnad.

They propose to devote their energies to Village Propaganda and Social Service, e.g., (a) Removal of Untouchability and (b) Temperance, during the coming year. They have collected Rs. 337 during the year for Divisional expenses.

ACTIVITIES

Prison work in Puddukotah; Night School at Rajapalayam; Bhajana; Propaganda by public lectures and distribution of leaflets and pamphlets; Village work; Magic Lantern lectures.

The leaflets and pamphlets distributed were: 1000 copies in English and 12,000 copies in Tamil of *Information for Enquirers*, 50 copies of *Problems of the Depressed Classes* by Sir T. Sadasiva Iyer, 100 copies in English and 1000 copies in Tamil of *Lord's Work* by C. Jinarajadāsa and 670 copies of *Ishwara Sevai* by Sir T. Sadasiva Iyer.

They propose translating three pamphlets in Tamil in the coming year.

Andhra Desa:

The steady work of Bro. A. S. Rajagopala Iyengar continues, and we have a good report of work from the Division. There are 42 groups in the Division. He has two able assistants in Messrs. K. L. Narasimhamurthy and G. V. Subba Rao. Eleven Conferences were held in the Division. The Divisional Secretary is arranging for a large number of slides for Magic Lantern lectures in villages.

ACTIVITIES

Prison-visiting and helping discharged prisoners in Rajahmundry and Bellary; Night Schools at Bezvada, Yelamanchilli and Madanapalle; Study Classes for women at Dharmavaram and Aska; Starting Libraries for women; Bhajanas; Ayurvedic dispensary; Co-operative Banking; Printing and distributing leaflets; Cow-protection; Panchama uplift; Boy Scout work; Sanitary improvement of towns; Industrial School for village improvement, etc.

Karnataka:

This Division reports steady progress. They are making arrangements for a separate Star building, the foundation-stone of which was laid a month ago by Dr. Besant. There was a Conference at Bangalore at which Dr. Arundale presided.

ACTIVITIES

Publication of a monthly journal, *Tarakadaya*, Social, Scouting and women's work at Bangalore; Lotus Classes for children at Bangalore and Mysore; Gaol-visiting; Art exhibitions and lectures; Panchama uplift; Youth Work.

Kerala:

Bro. R. Srinivasan of Trivandrum is now Joint Divisional Secretary and helps Bro. Manjeri Rama Iyer in the work. The Division is gradually being organised and put into proper order by him. Propaganda is carried on by lectures and newspaper articles. There are financial difficulties, but the Division wants a full-time worker. There was a Conference at Alleppey.

ACTIVITIES

Paraya work; Distribution of food and clothes among the poor; Flood relief; Scout work; Star Camps; Inter-caste dinners; etc.

Mahārāshtra and Hyderabad (Deccan):

Bro. Krishnarao Ganesh is in charge of the Division now and has brought his powers of organisation to put the Division on a firm basis from every point of view, and the Division has to be congratulated on securing such an admirable worker. There are 12 groups in the Division. A Conference was held in Poona and it is proposed to hold Quarterly Conferences in Poona during the coming year, as well as organise Travelling Propaganda Lectures in the Vernacular.

The Divisional Secretary reports that he has some very able workers, who have specialised in different branches of work.

ACTIVITIES

Education; Distribution of *At the Feet of the Master*; Work in epidemics; Food distribution in famines; Star Reading Room; Bhajana parties; S. P. C. A. work; Medical Aid; Study classes; Prison lectures; Hospital visits; Railway Station visits; Scouting; Publication of work; Religious teaching in schools.

Bombay City :

This Division, although small, is very strong and active. It contributed a large sum to the Congress Travelling Fund.

ACTIVITIES

Study and meditation groups; Lectures; Hospital visiting.

Guzerat and Kathiawar :

Bro. M. T. Vyas is away in England for training, and Bro. Thakkar carries on the work of the Division. Bro. G. I. Patel has been appointed Divisional Lecturer to carry on propaganda work in the absence of Bro. Vyas. One leaflet, *Tarak-Sangha-Patrika*, is printed every month. Ten thousand leaflets printed by the Bhavanagar group have been distributed at various meetings and Conferences. Three leaflets, giving a short account of the Order, Star Meditation and Letter of Welcome to Members were printed and distributed. A small pamphlet on *Discipleship* by Bro. H. C. Bakshi, and another on *Preparation* by Bro. M. N. Doshi, have been published. Four Conferences at Mohoni, Chûdâ, Shuklatirtha and Hadala were held.

ACTIVITIES

Leaflets and pamphlets; Village propaganda; Lectures.

The Panjab :

With the presence of Bro. H. C. Kumar in this area, the work is steadily growing, and the number of members is increasing. The Divisional Secretary has toured a great deal. Three pamphlets and leaflets were published by the Division. No Conference could be held. There are 5 groups and 5 centres.

ACTIVITIES

Distribution of leaflets; Scouting; Self Preparation; Lectures and meetings; Supply of literature to Libraries and Reading Rooms; Seva Samiti work; Health and Sanitation lectures.

Sindh :

Bro. Advani is an able and efficient assistant to the Divisional Secretary. The Secre-

tary reports slow progress, specially among the young people. One Conference was held at Rohri. They are in need of a Magic Lantern and propaganda lecturers.

ACTIVITIES

Distribution of leaflets at festivals; Islamic study circles; Star Orchestra at Karachi; Lectures and study classes; Bhajana parties; Scouting; Medical aid; Night Schools; Religious instruction in schools; Work among women; Supply of literature to Libraries.

Kashmir, Jammu and N.-W. F. Provinces :

Dr. Shri Ram reports good progress, though work is difficult in those parts of India. A Magic Lantern and slides are very badly needed for work in villages and also leaflets and pamphlets in Hindi and Urdu. The Secretary hopes to visit 11 towns in the coming year.

ACTIVITIES

Scouting; Excursions; Distribution of leaflets at festivals; Propaganda in Sanitation and Hygiene; Lectures.

C. I. and Rajputana :

The work in this Division is practically at a standstill, and no report has been received of activities, if any.

C. P. :

No report has been received from this Division, and it is doubtful if it is strong enough to remain a Division separately.

Behar :

Bro. Krishnanandan Prasad has taken charge of the Division after the sad and unexpected passing away of Bro. Shukdeva Narain. The Secretary hopes to work among the young men of the Division and "capture" their interest. Two Conferences were held, one at Patna with Dr. Arundale as lecturer, and another at Chhapra with Prof. Sanjiva Rao as Chairman.

ACTIVITIES

Distribution of leaflets and pamphlets on various topics at fairs and festivals; Night Schools; Marriage Reform; Gaol work; Girls'

School; Bhajana party; Religious instruction in schools; Village sanitation; Temperance work.

United Provinces:

Prof. Sanjiva Rao reports that most groups are inactive in the Division, but Benares, Allahabad, Saharanpur, Cawnpur and Etawah are good centres of work and activity.

ACTIVITIES

Communal life; Scouting; Educational work; Distribution of leaflets (25,000) in fairs and festivals; Lending Library; Medical aid; Lectures and meetings.

Bengal and Assam:

This Division is being revived by Bro. S. C. Gangopadhyay, and the work has progressed satisfactorily during the last few months. A Conference was held in Calcutta. Swami Shuddhananda is doing valuable work by lectures.

ACTIVITIES

Medical aid; Lectures and articles to T. S. Journals.

Orissa:

No reports have been received from any of the groups in the Division. Hence no details are known about the work being done there.

Burma:

This Division has been added on during the year, and Bro. N. A. Naganathan has been appointed Secretary for the Division. Four pamphlets, numbering 4,100, have been printed. A Conference was held at Rangoon. The Secretary reports that most centres are inactive at present, but he hopes to revive them in the coming year. Interest in the Star among young Burmans is yet to be revived.

ACTIVITIES

Distribution of leaflets; Promotion of Vegetarianism; Night Schools; Scouting; Circulating Library; Music parties.

CONCLUSION

It will be thus seen that the nature of our work is varied and provides scope of activity for all temperaments; but it must be admitted that we have not as yet made any definite impression on the life of the country. We should not rest satisfied until we have made a new India in all matters, social, educational, religious and political, and have made her sons and daughters approximate to the ideal towards which we are striving.

In a large country like India, work can never be centralised, and hence these autonomous Divisions were created, but if local workers and members do not strengthen the hands of their group and Divisional Secretaries, it is impossible for Divisions to be efficient. We feel that there is no fire in most of the Divisions, and hope that while the Head is with us, we should fan the sparks of our devotion into a constant and steady flame of dedicated and active service.

We cannot forget that, during the year, our great Protector, Dr. Annie Besant, completed fifty years of Public Service. We cannot fail to realise that we have the good fortune to have, as our Protector, one who is so great. Her dedicated and intensely active life should inspire us to enthusiasm and activity. We offer her, on behalf of the Order, our reverence and devotion.

We end again this year as last year by quoting the message given by our Protector, Dr. Besant, for the 1st October last. Brothers of the Star:

Nearer and nearer comes the Day when the Desire of all Nations shall once more stand among His own, on His glorious mission to our mortal world. As the Sun, while yet below the horizon, touches into rosy beauty the clouds which float over the meeting-place of earth and sky, and thus tells of his swift approach, tells of his uprising, to flood with glory of dazzling light and color the grey and silent plains and hills of our world; so do we see the upflaming rays of His splendor heralding His coming,

and soon shall the radiance of His actual Presence lighten our darkness, and fill our longing hearts with joy. How can we welcome Him? How shall we be worthy to greet Him? Let us fill our hearts with golden love, that may reflect His Light. Let us clothe ourselves in the white raiment of self-surrendering service. Then and then

only shall we be fit, so far as men may be fit in our lower world, to bow at His Feet, and offer to Him the Service which is Freedom.

YADUNANDAN PRASAD,
N. S. RAMA RAO,

Joint National Representatives for India

THE COMING OF CHRIST AND HIS MESSAGE

"The Coming of Christ and His Message," was the subject of a lecture given by Mr. C. Jinarâjadâsa of Madras, India, International Vice-President of the Theosophical Society, at the Wednesday Club Auditorium, under the auspices of the S. Louis Theosophical Society.

It was the second lecture by Mr. Jinarâjadâsa here, the first, "The Spiritual Factor in National Life," having been given at the Club on Saturday. Mr. E. E. Edmonson of Mount Vernon, Ill., Divisional Lecturer, presided at both meetings.

Mr. Jinarâjadâsa discussed the question, "Is the Coming of Christ only the dream of religious enthusiasts, or is it a reality that casts its shadow before? If a spiritual ambassador comes, what will be His Message to Humanity, and what will He expect of us?"

DARWINIAN THEORY

According to Mr. Jinarâjadâsa, the world and mankind were built up through a gradual cellular process, which started with the lowest form of animal life, progressed through the ape to the "missing link" and then through some mysterious process was endowed with a soul.

This soul or spiritual principle reached its supreme point in a Christ, the speaker declared. There were others before Him, in whom the principle reached a high stage, but none since. Christ, according to the speaker, was sent to build the foundation for a new civilisation, which in time surpassed that of Rome, Greece and India. The civilisation was intended for the people of Palestine and the newer countries of Europe. This Second Coming of Christ is to found a new or world civilisation in which no lines of creed, race or color will exist.

LIVE LIFE OF CHRIST

The League of Nations, the number of World Conferences, the radio, the airplane and all the other modern inventions are but preparations for His Coming. The idealists of the world to-day will be the "John the Baptists" for the Second Coming, Mr. Jinarâjadâsa said.

That the people of the world may know Him when He comes and that they may understand His Message, they must live the life of Christ, they must see the likeness of Christ in their fellow-men, for He accepts all humanity, and there will be no color, race or sex lines in the civilisation which he founds. — *S. Louis Daily Globe*

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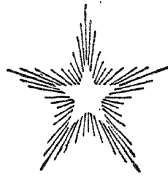
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the near Coming of a Great World-Teacher.*

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab)

Vol. XI., No. 5.

CONTENTS

February, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	65
THE WORK BEFORE US. By The Joint National Representative ...	66
PERGINE. By V. C. P.	67
THE RATIONALE OF HIS ADVENT. By M. H. Syed, B.A., L.T. ...	68
THE DECLARATION OF PRINCIPLES. By Wayfarer	69
YOUNG THEOSOPHISTS. The Bombay Theosophical Convention and a few Comments. By X. Y. Z.	71
THE ALL-INDIA STAR CONFERENCE, BOMBAY. By G. B. Verma ...	73
THE SPIRITUAL VALUE OF MANIKKA VACHAGAR'S TIRUVACHAGAM. By K. G. S.	74
ADDRESSES OF WELCOME TO OUR HEAD.	76
REPORTS	78

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1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

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5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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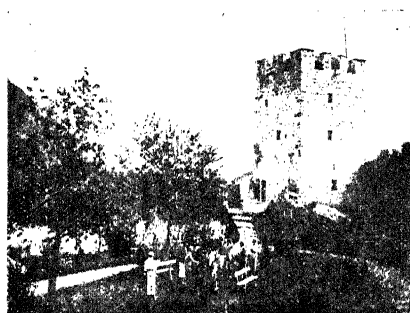
THE CASTLE HILL



The Indian Members of the Party, with the exception of Mr. Nityananda who took the photograph



A GENERAL GROUP



The Square Tower occupied by Krishnaji. In the foreground, some Members of the Party at play

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

Before resuming the duties of Editorship of THE BROTHERS, I must express what is uppermost in my mind--a deep gratitude to Mr. B. Rajagopalan who has so ably conducted the magazine during the several past months. Mr. Rajagopalan is on the staff at the High School at Guindy and time is of great value to him.

* * *
Krishnaji has been with us a little over two months, and Adyar, his Indian home, has naturally been fortunate enough to claim him for the major portion of that time. But the time comes, as it must, even to Adyar, to wish him *Adieu*. Such a moment, unhappily, has come earlier than was anticipated, and before this reaches our readers the two brothers will have gone on a brief visit to Ootacamund. Their subsequent plans in the very near future are as yet (22nd January) uncertain, but there is a strong likelihood that they will be very soon on their way bound for the West.

* * *
Our Protector, Dr. Besant, left on the 9th of January and will be away from Adyar till late in February. At the invitation of the Calcutta University, she delivered a series of "Kamala" lectures to crowded audiences dealing with the value of Indian Ideals in Education, Religion, Philosophy and Art. She then visited Benares and proceeded to Delhi on her great political mission, in which a new chapter

has begun since the publishing of the first draft of the Commonwealth of India Bill.

* * *
Adyar had a visit on the 18th and 19th of January from a distinguished Russian artist in the person of Prof. Nicholas Roerich. To readers of *The Herald*, Prof. Roerich is familiar for the very instructive articles from his pen which have appeared from time to time. He has made a gift of a picture of his, entitled "The Messenger", to the Adyar Museum, in memory of Madame Blavatsky. The picture depicts a woman in a Buddhist Temple admitting a messenger in the early morning. For its colour-key of violet and for the bold light and shade effect, giving the impression of reality, it is striking. Prof. Roerich is a pioneer in the task of making a synthesis of all arts, with a view to which he, in collaboration with another, has started in New York the *Corona Mundi*, the crown of the world, of which the Roerich museum of paintings is the nucleus. According to Prof. Roerich, to a true artist beauty cannot be without struggle, but it is a struggle of joy.

* * *
We reproduce this month a few of the pictures taken last summer at the Castle at Pergine, in Trentino, North Italy, where our Chief and the General Secretary and party spent a few weeks in the charm and quietude that pervades the towns and villages situated

on the southern slopes of the Italian Alpine range. One misses here the wild grandeur of the lofty and rugged mountain peaks typical of the Austrian and Swiss Tyrol, and their refulgence in the rays of the sun, for snow frequently covers them even in summer; or, their dark majestic out-

line silhouetted against a clear sky after dusk. Instead, as we stand at a lower level by about a thousand feet, we have a sky outline less rudely broken, vegetation more mellow and a climate softer.

An article appears elsewhere descriptive of the Castle and Pergine.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVE

There are many things in the world to-day that one could strive after. There is, for instance, wealth that one could amass; fame that one could aspire to; knowledge one could acquire, power one could achieve, provided one wills strongly with specific intent and does not spare oneself, nor have consideration for the susceptibilities of others if they come in between oneself and the goal. There are many persons all the wide world over who have realised their souls' longings. Many there are who are rich, who are famous, who are learned, who are powerful. The top-rung of the ladder of ambition has been attained, but their hands cleave the empty air above. They try to clutch at something, they need some support to maintain their foothold, and in vain do they seek. In the act of climbing, their limbs have contracted, and their bodies shrunken. The ego is pressed out because the personality is hardened. Love, sympathy, kindness, and many a noble quality has been cast out or made subordinate to the one impelling desire to make others envy you. That is the way

those whom the world calls great because of their worldly possessions have gone. There is nothing above they could cling to so as to balance themselves on the narrow peak of ambition.

There is another way, and it is the only way, to reach the dizzy heights of progress and dwell there ever calm and ever tranquil. This path needs, in addition to an unbending will, the cultivation and expansion of the personality. It is a curious fact in nature that the qualities of love, sympathy and kindness which one has to ignore while engaged in realising worldly ambitions are the very things needed for the growth and expansion of the personality. When the personality dilates there descends the ego to fill in the empty space, and more of its wisdom comes down to us. Here growth takes place both in the vertical and horizontal planes. It is like climbing up and up and up and finding ourselves at the end of it on a beautiful table-land where one could rest one's tired limbs in the coolness of the height. It is in those regions that everything that the mundane-minded desire is literally at our feet.

PERGINE

By V. C. P.

Pergine lies about eight miles from Trento, in the Province of Trentino in North Italy. Situated at a height of about four hundred feet, the Castello, or Castle, is approached from the village of Pergine by a winding motor road, as well as by a steeper and shorter foot-path.

As the road ascends, behind, a panorama of the village of Pergine down below, with the church tower centrally prominent, comes into view ; while, up above in front, arise the battlemented walls of the Castello loweringly confronting the panting advance, whether of man or an automobile.

The approach to the Castello is through a high entrance gate, and then round a sharp curve first on the right and then almost immediately one on the left, by an uncovered flight of about fifty steps, until one reaches the spacious hall entrance. Here, arms and weapons hung on walls meet the eye. And there is a massive central pillar, also bearing weapons, at the foot of which, about three feet from the floor and going round it in the form of a hexagon, are planks for seats.

In those early days, one imagines, soldiers came thumping into the hall, to the accompaniment of the rattle of their armour, swayed tankards of beer or ale, then sat on those benches and drained them. The central pillar carries all the way up a stair-case which served for a secret passage. At the further end of it the hall leads into what might well be the dry bottom of a dark circular well. It is the Castle dungeon, a convenient adjunct—and by the way as much a necessity as, for instance, a stable—for the wrecking of human vengeance on human victims.

Two flights of many short winding stone steps lead to the various apartments on the two upper floors, used at the present day for dining rooms and bed-chambers—care being taken, in spite of several modern conveniences and fittings which the Castle now possesses, to preserve its exterior and

general aspect of a fortress of the late mediaeval period.

In addition to the main building, and standing apart from it, the castle has a couple of *annexes*—a Square Tower and a Round Tower, each tower containing two floors and sets of apartments. It was this Square Tower which Krishnaji and his brother occupied. It is situated about fifty yards from the main Castle building, with a circular lawn intervening. One of the pictures which appears in this issue shows the Tower and the lawn in front of it, and members of the party at play.

Let us take the Square Tower as our stand for a rapid survey : Mountains lie on all sides, all round, some higher than others, but none rising to any great height, like the Zug-spitze, for instance; and in the absence of high peaks to block the vision, the eye covers an extensive field and lights on about a score of distant, scattered villages, or rather their church spires, these being the most conspicuous. Similarly, if vegetation is luxurious, it consists of trees which are dwarfs in comparison with the forests in the Tyrol.

Looking southward, that is, away from Pergine, wooded hills lie in front of you and on either side—below on the right, the eye catches the shimmer of the lake of Caldognazzo—separated by passes, or, here and there, by fields and pasture land. To one of these fields, lying about half a mile from the foot of the Castle hill, and reached by skirting it and then going past vine-yards and an apple orchard, members of the party betook themselves each morning for play and for instruction.

Northwards, the far distant peaks of the Dolomites, usually snow-clad, catch the first rays of the morning sun, but they are too far away to give one anything but a meagre idea of that peculiar needle-like mountain formation which gives them their name. Nearer, not far from the foot of the hill on

which, majestically and alone, stands the Castello, lies Pergine, a straggling village crowded with houses, with a single main street and numerous lanes going anyhow.

At closer quarters the village with its houses and buildings presents a dilapidated and squalid appearance, tidiness and cleanliness being not more conspicuous here than in other Italian towns; for already since the Trentino changed hands, the Italian rule

has levelled that beautiful Province down to its own standard. Go to any Tyrolian village in Austria or Switzerland, and then come into Italy. It is like stepping out of a front garden into a back yard. But the Castello stands directly apart, and if it looks down on Pergine and its inhabitants, they appear the more picturesque and fairer when viewed for that point of vantage.

THE RATIONALE OF HIS ADVENT

By M. H. SYED, B.A., L.T.

To deny the possibility or refuse to believe in the near advent of a World-Teacher, is to deny the authentic and incontrovertible facts of the past history of the world in which, not once, but many a time spiritual teachers came and taught. The recurring spiritual need of humanity does not come to an end nor is its possibility exhausted. If evolution is admitted to be the law of life, humanity will invariably stand in sore need of ever fresher and newer ideals to suit its growing requirements.

When a baby grows into boyhood and the boy blossoms into youth and manhood, at every stage of growth and development, his garment is changed to suit the new build of his body and rising stature. Exactly the same thing holds good in the case of mental, moral and spiritual growth. When humanity has evolved a step onward, the old and effete institutions fail to satisfy its growing need. Nothing earthly is perfect. We are all growing slowly to perfection. Hence the necessity of revising, and transforming our old ideals and moulding them into newer shapes and forms in conformity with our evolved nature and advanced views.

If the existence of religious teachers in the past be an undoubted historical fact, as highly advanced spiritual beings they must necessarily live for ever, and if they exist in all ages, as the most compassionate beings, they benevolently care for humanity's well-

being. It will be preposterous for us to suppose that they shut their eyes to human woe. They are fully alive to the present travail through which we are passing. How can they desert us in moments of our dire need and sore trouble?

In the light of the foregoing arguments we have every reason to believe that they never lose touch with suffering and struggling humanity. As they most generously and beneficently helped humanity in the past, so they will inspire and guide it in the future also.

"Wherever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age", says Shri Krishna.

In these modern times, who is there that does not recognise the existence of "unrighteousness" in all countries of the world? The deadlock in science, art, philosophy and religion is glaringly evident everywhere. Should it be allowed to continue in its present form? Should the Compassionate Ones not move a finger to remove it? Will it be consistent with Their deep love and concern for humanity to let the evil grow and sprout forth? No, They are too tender, too solicitous of our welfare to let it stay where it is and not mend it.

Almost every religion in our time, has lost

its pristine purity : and its essential features are greatly ignored and left in the background. Rites and rituals, outer forms and unessential factors of every faith are made much of at the sacrifice of its vital and important principles. No human being, however great and powerful, can remedy this evil. It requires a Master Hand to set things right.

Religion is the supreme gift of God to man. It teaches him to realize God within him. It is a link between man and his Creator. God's divine plan, called evolution, will perhaps be thwarted and receive a set-back if religions are allowed to decay and disappear. It is, therefore, that the periodical resuscitation of the true spirit of religion becomes a matter of deep concern and absorbing interest to the World-Teacher. No one else excepting this most compassionately Supreme Teacher of mankind, can infuse fresh life into the dead bones of the present day world religions.

The spirit of unselfish service and sacrifice for the good of the whole, are the crying needs of the present day nations. Without sufficiently inculcating the spirit of self-sacrifice and unselfishness, the social, economic and political ills of the struggling and suffering nations of the world, will remain as they are and their conditions will not be bettered. In modern times there is no department of human life and activity that is progressing smoothly and prosperously. Everywhere one finds confusion, chaos and interminable causes for disruption and disintegration rather than for cohesion and union.

The social and political conditions of the

Eastern and Western countries need complete overhauling and reorganization. A new spirit of co-operation, fellow-feeling and brotherliness alone can strike at the root of these crying evils which are sapping their very life. Who but a Mighty Personality, with new inspirations and fresh ideals of social service, can revitalize and reconstruct the almost tottering social structures ?

It may be remarked that not one but scores of philanthropic people, ingenious and creative thinkers, social reformers and political leaders, have put their shoulders together for so many years now and have not succeeded at all in improving the lot of humanity. Is it humanly possible for a single soul like the World-Teacher to right the wrong that we have become heir to ? The reply is positively : Yes. And the proof of it may be searched in the archives of historical records.

By virtue of His great spiritual vision and unbounded fund of spiritual energy and deep unfailing insight into human nature, in almost every age, the World-Teacher completely revolutionised the *status quo* and reformed the then existing institutions and gave a new basis to the civilization of the time.

The life records of mighty Teachers such as Shri Krishna, Buddha, Christ, and the Prophet of Islam are too well-known to need any repetition.

Similarly in our time when the World-Teacher comes He will revive old spiritual ideals and put fresh life and energy into the dying movements.

THE DECLARATION OF PRINCIPLES

BY WAYFARER

I

We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

We take it for granted that we do all

believe in His Coming and what I have to say is to those who do believe.

The belief mostly comes to us in a flash ; it is afterwards when the first enthusiasm is past that we find it very difficult to live up to this first principle. It is so difficult to go on

day by day living this faith, and yet, unless we live it, it is of little value to us or to anyone else. It is so very difficult to keep the thought in our minds and hearts, at our work, at our play, in the street and in the home, by night and by day. There are so many distractions, so much that is apt to catch our thoughts and we forget. It is an awful thought that we should ever forget, but I think that all of us have frequently to admit that we do forget many times in the day. It should be a back-ground to all our work, both physical and mental, and if "we wish so to live now that we may be worthy to know Him when He comes," we must accustom ourselves to live in the thought all day, so that it permeates us and those with whom we come in contact. It is only thus, so it seems to me, that we shall be ready to know Him.

This is one form of preparation and how we live now will determine how much we shall know of Him. It comes to it then that we must ask ourselves: What are the essentials that will help us to know Him?

The answer is very simple and can be summed up under two headings:

1. To live quite truly in thought and deed and word.
2. To be kind in thought and deed and word.

They are easy to remember, but oh! how hard to live. I must leave you to think these out, for they contain everything that we need do in preparation for many lifetimes. No untruth can live in His Presence; and He is the Lord of Compassion, so no unkindness can live in His Presence.

Anyway, it will be a good beginning and we shall soon find that these two thoughts will take up all our time if we mean to make a sound endeavour to follow them and build them into our lives until they become living stones that nothing can shake.

II

We shall try, therefore, to keep Him in our minds always, and to do in His Name, and

therefore, to the best of our ability, all the work which comes to us in our daily occupations.

If we could realise the Presence of the Lord always we should do all work in His Name. It is because our faith is not a living faith that we only sometimes realise it and that often very feebly. His Presence! it is a beautiful thought to feel that He is ever nigh, that all our work He sees, all our troubles He knows, all our joys He shares. The Christian Scripture says that a sparrow does not fall to the ground without Him. How is it then that we find it difficult to work in His name? In any doubt, in any difficulty, we should send out thought to Him. We should, as it were, place our doubt in His Presence and immediately the doubt would cease. Only we do not believe enough to do it always. That is where we fail, and that is a bad failure.

If we could keep this thought of His near Presence in our minds our work would be done always first-rate—no shirking, no laziness, no half-heartedness. We could not allow a second to pass if we knew that He would come and look; and what a different world that would make! Picture the factory, the shop, the market, and He, walking round and inspecting all the work in every detail like a Master-Overseer. Do you think that we should "let things go" as we do now and slur over work as if it did not matter? No, No, a thousand times No. But why? I do not know the answer. Is it pride or conceit, or because we want to carry favour? None of these are worthy if we wish to be His disciples. Our work should be done to the best of our ability, because it is our offering to Him and it is all that we have to offer; it is all that we can offer to help Him in the work of helping humanity. Should our offering, then, be anything but our best? We would not offer any friend that which cost us nothing or what is rubbish, but when we offer the only thing that we can give to Him, shall it not be our best? This is what we have to do every day of our lives. Be sure that our

daily offering is the best that we can do, and this thought must live in our hearts always.

III

As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

It is not difficult to find work that is work of preparation for His Coming. All work that takes away the boulders, that makes the way straight or smooth is work for His Coming.

Unbelief, superstition, doubt, separations of all sorts, cruelty in all its many forms, these are some of the thoughts that come to me immediately when I think if boulders in His pathway.

Unbelief: I mean by that, unbelief in something that is greater than ourselves. Many live as if there were no God within, no Higher Self, nothing greater than man as we see him.

Superstitions of all sorts are rife. forms that have lost their life, that are nothing but useless husks. They are worse than useless, for they hide the Truth, as unbelief hides the vision.

Doubt is the greatest darkness, but often it is through the greatest darkness that the light is found, and it is up to us so to live in

the light of the fullness of the knowledge of our faith that we can dispel the doubt of others.

Separations can be numberless—of caste, of creed, of birth, of nation, of colour, of race, of language. All separations in any form are blocks in the road along which He would come. They must go, at a wholesale sweep. Every work whereby we can lighten the burden of another, however slightly, is work for us to do, and can be done all day and every day. I should like to enlarge on this, but space forbids; but bare in mind that everything that divides—no matter the form of the separation—is contrary to His Plan of Brotherhood and makes an opportunity for us to help in the clearing away.

Cruelty in all its forms, and there are many, is a sin against the law of love and compassion, and He is the Lord of Love. All cruelty stops his Pathway. Cruelty to animals, a want of love for, all and everything that expresses that Life Divine, is hindrance in His road. We must go further: all cruelty of speech, all cruel thought must go, go for always. There is no lack of work, the difficulty is to get on fast enough with it. But He is ever at hand to help the willing hand that wills to do His Service.

(To be concluded)

YOUNG THEOSOPHISTS

THE BOMBAY THEOSOPHICAL CONVENTION AND A FEW COMMENTS

BY XYZ

The Theosophical Society grows more and more like some old grand mother when one thinks of the great number and variety of subsidiary activities to which it has given birth during the last fifty years of her life. And when one thinks also of the number of these off-shoots, as it were, of the T. S., which hold their annual gatherings at the same time, the Convention of the Theosophical

Society assumes rather the aspect of some large and happy family reunion. The latest addition to this large family group is the Indian Federation of Young Theosophists— young by birth as by name—which held its first anniversary at Bombay during the last week of December, 1924.

Three meetings were all that it held during the two days of its Convention. It is note-

worthy that of these three, two were "business" meetings and the first one was a semi-"business" meeting, in that the Annual Report of the Federation was read at that. Evidently, young Theosophists do not propose to waste much time in innumerable and futile meetings. They obviously disagree with some who believe that Conventions ought to be crammed with dozens of meetings every day. (Or perhaps, one wonders if their commendable miserliness in the matter of meetings may not have been due to the lavish way in which the elders had already crammed the seven days of the Convention with meetings of every kind!)

The Convention was opened by Mr. Krishnamurti, the Head of the Order of the Star, with a very forcible speech in which he set before his listeners a higher standard of daily life and conduct than exists generally at present in India. He wanted Young Theosophists—every one, as a matter of fact—to change, and the change that he calls for seems to be, essentially, a change from slackness to deliberateness, from inert drifting to purposeful direction, not alone in the so-called "big" things of life but in the minutest detail of one's life, in every movement that one makes during the day. Take, for instance, what may seem to be the absurdly trivial question of yawning. He would say: "If you feel like yawning, pause, and consider if, where you are, yawning would be right." He himself protested against those who, he observed, yawned away in front of the lecturer with uncovered mouth in the most disgusting manner. And, he would say, if you feel it is not a nice thing to do, don't do it. This is the change, the transformation that he called for from Youth—a change, fundamentally, in attitude. I wished very much that he could have presided over our other two meetings also, but there were so many other meetings, that he could not have possibly done so.

I must confess our second meeting was not got through in such a very businesslike way after all. Indeed, I almost feel that is

where we might have done better in our Convention. And some, indeed, who are ineligible for membership in our Federation, even commented on the not very exemplary manner in which we conducted business. However, within a couple of hours all our business was concluded.

On the same day, we had the inestimable privilege of having Dr. Besant in our midst for a short time. The very fact that she reposes so much confidence in Young Theosophists and expects so much of them, should be a source of inspiration to us. In spite of the intensely busy work of the T. S. Convention and also that connected with the Congress and her political activities, just before she left for the Congress at Belgaum, she came down and addressed the assembled Young Theosophists. The way in which she sketched in outline the fight for Freedom that she was leading and the future that awaited India, filled us all with new hope and determination to justify ourselves in her eyes and to grow into really worthy citizens of a free country.

The Young Theosophist movement is still very young in India as well as in other countries, but there is no doubt that it has great possibilities before it. One does feel rather pessimistic, sometimes, and in spite of one's own youth one wonders if, after all, the advancing tide of age may not engulf the aspiration that is associated with Youth and leave it as sapless and dead as Age itself is condemned to be to-day. Nevertheless, this unpleasant pessimism soon gives way to the feeling that a band of young men and women in any country, knowing Brotherhood to be a fact, attracted by the ideal and willing to work for it, cannot fail to be of immense service to that nation. One may be permitted to feel somewhat doubtful of the frequent identification of mere youth with all that is best and most precious and wonderful on earth; but yet, it must be conceded that there is a greater affinity between Youth and Idealism than between Age and Idealism. Youth is un-

questionably a period of aspiration, when desire, as yet unsophisticated, as yet unchecked by worldly-wisdom and caution, soars to great heights of altruism and nobility. When you are young, you are, ordinarily speaking, full of the eagerness to do things, full of energy, full of a certain restlessness. Herein, it seems to me, lies the hope of the Youth Movement. This restlessness is Youth's priceless possession—to be cherished at all cost; for when that disappears, apathy sets in and the inertia of Age. There is this restlessness, this desire to *move*, to *do*, to *change*, and if the Youth Movements can

successfully conserve these forces and expend them in carrying out plans of noble service to humanity, they would have justified themselves in the eyes of men. We are often credited by benevolent elders with a vastness of virtue which is quite astonishing: each young person knows exactly how much there is in himself or herself of all that he is said to embody. The Youth Movement would be wonderful in its result, as it is striking and sudden in its origin, if, watching till this restlessness is at its height, they took advantage of it—as a sailor avails himself of the tide—to steer with courage to where true Greatness lies.

THE ALL-INDIA STAR CONFERENCE, BOMBAY

BY G. B. VERMA

The annual Star Conference was held this year at Bombay along with the Theosophical Convention. Although most of the delegates came from Bombay and Gujerat—Bombay alone mustering over 200, and Surat Shuklatirtha, Ahmedabad, Nandod and Baroda in Gujerat being strongly represented—it could be called a fairly representative Conference as even the remotest Provinces of India like the N.W. Frontier Provinces and Bengal in the North and Ceylon in the South had sent their delegates to participate in the proceedings.

What struck one most was the number of young people, of both sexes, with their contagious smile and graceful and energetic movements. A number of them offered to run the Star Stall and did so quite satisfactorily in spite of the heavy rush.

December 28th was set apart for Star work in memory of the remarkable event which took place at Benares fourteen years ago. The proceedings began with a public meeting at 10 A. M. in the spacious hall of the Elphinstone High School, kindly lent for the purpose. Every inch of the place was occupied and people had even to stand

outside for lack of room. The meeting was addressed by the Lady Emily Lutyens, Mr. H. K. Mehta and Mr. C. Jinārjadāsa and listened to with rapt attention by the audience.

This was followed by a business meeting at 2-30 P. M., in which, for lack of time, only one question could be discussed, and that was with regard to the advisability of levying a subscription for Star work. The discussion was opened by Mr. Yadunandan Prasad who explained the need for such a measure and suggested that each Group may be made responsible to collect and send to the Headquarters a sum of money calculated at the rate of eight annas per member annually. This gave rise to a lively discussion in which many ways of collecting funds were suggested. Most of the delegates, however—chiefly those who were concerned with the actual collection work—were convinced that unless some sort of compulsory subscription was levied it would not be possible to collect enough money for the work, as voluntary donations could not be depended upon except in the case of a few important places like Bombay, Bangalore, etc. Mr.

Pearce from Indore suggested that it would be a good thing to fix a day in the year when every member should be called upon to affirm his membership by actual payment of the subscription. The question was put to vote and it was found that the majority of delegates were in favour of fixing a subscription payable compulsorily by every Group at the rate of eight annas per member as minimum, the amount to be made among the members themselves as they liked.

Mr. V. C. Patwardhan, Editor of *THE BROTHERS*, suggested the starting of a permanent fund to enable India to send one of her National Representatives to Europe annually to attend the International Star Congress there. In this way, he thought, the National Representatives would personally get into touch with the progress of the Star movement in all parts of Europe, by a close contact with practically all the National Representatives in Europe; and experience as to methods of work and organisation, thus gained at first hand, would be invaluable for India. He suggested that an annual subscription of 12 As. by each member would ensure the required fund for travelling expenses—each Group making itself responsible for the amount due collec-

tively from members belonging to it. A discussion was to have taken place on the following day at a business meeting. Owing to pressure of work, however, the meeting had to be abandoned.

This was followed by a meeting of the Self-Preparation Group which was addressed by Mr. N. S. Rama Rao and Mr. J. Krishnamurti.

At 6 P.M. there was a closed meeting for members which was taken by Mr. J. Krishnamurti. The hall was closely packed, but a singular calm and peace pervaded the whole atmosphere. Mr. Krishnamurti brought home, in his own inimitable and forceful way, the need for a change in the attitude of each individual member.

Thus ended our Star Conference at Bombay this year and we dispersed to meet again in a year's time at Adyar. Let us hope that we shall utilise this intervening period to the fullest advantage on the lines suggested by our leaders during the Conference and meet again as better and more useful members to offer our homage and service at the feet of the Lord of Love, Whose near Coming we have all dedicated ourselves to hasten by our efforts and sacrifices.

THE SPIRITUAL VALUE OF MANIKKA VACHAGAR'S TIRUVACHAGAM

By K. G. S.

[Gleanings from *Siddhanta Dipika*, a defunct journal of the Saiva Siddhantins]

"Love great men; love, venerate and bow down in submission before them. Does not every true man feel that he is himself made higher by doing reverence to what is really above him?"

These words of Carlyle come to my mind when I think of the great sage that sang the supremely beautiful lyrics of the *TIRUVACHAGAM*. Manikka Vachagar is among the greatest of our saints who renounced the pomp and pageantry of the world to walk

humbly with God. No work is held in higher veneration by the Tamils than Manikka Vachagar's "Sacred Song". There are few works in Tamil devotional literature that can compare with—certainly none that excel—the *TIRUVACHAGAM*, in light and grace, in earnestness and sweetness, in lofty feeling and fervid piety, in passionate longing for spiritual peace and purity, and in the uplifting faith in divine grace in which the human soul, tossed about on the stormy bil-

lows of intellectual and moral puzzles, finds a safe haven of rest. The music of Manikka Vachagar's melting lyrics and their glowing faith and fervour have for centuries continued to thrill with rapturous emotion the teeming millions of the Tamil country, whose story of spiritual growth, of spiritual struggle and spiritual triumph, has been permanently influenced by them. To the Tamil masses, Manikka Vachagar has always been the saint whose words are sweetest honey capable of quenching the thirst of their yearning souls, or 'whose utterances are precious rubies' forming a treasure-house full of accents of the Holy Ghost. The song of hope and love and redeeming grace is a rich heritage to humanity in whatever language it may be written; and a study, however short or imperfect of such a song immeasurably adds to our worth and wisdom. It is a living light-fountain which it is good and profitable to be near even for a short while.

The central incident of Manikka Vachagar's life is his sudden conversion to the service of God, while he was in the prime of youth and in the plenitude of temporal power. Everybody knows the story of his sudden passage from darkness into light. He is commissioned by his earthly sovereign to purchase a stud of horses for royal use, and it is while on that mission that his conversion takes place at Tiru-Perum-turai. As the cavalcade with the youthful prime minister at the head, that is our hero, draws near the town, the chant of the sacred Saiva Agamas rises in solemn strains from a neighbouring grove, and the youth involuntarily feels himself attracted to the spot whence the mystic music proceeds. From that instant his secular life is over. He beholds with self-forgetting rapture a mystic Guru seated at the foot of a spreading Kurutha (*Atalantia Missionis*), bedecked with rosaries of scarlet eleocarpus beads, smeared with holy ashes, and surrounded by an intently devout host of disciples. The crisis has come and the youthful minister of state becomes the lowliest among God's own. He is initiated,

and becomes from that moment 'one in feeling, soul, power and faculty with the Eternal Infinite.' In almost every one of the hymns of the TIRUVACHAGAM, Manikka Vachagar alludes to this great crisis in his life.

* * *

The man of the world to whom until then the sensual pleasures of life had remained irresistible, who had wandered through life plunged in the desire of women's charms and absorbed in other worldly enjoyments, suddenly by the grace of the Master attains freedom from sensual thralldom, and becomes a JIVAN MUKTA. Mark the gladness and surprise with which Manikka Vachagar sings of his deliverance from the bonds of sensual passion, immediately after his conversion at Perum-turai.

I gave no fitting gift, with lavish hand
Of full-blown flowers, nor bowed with reverence meet.

He conferred grace lest I should tread the paths

Of grief, with mind bewildered by soft dames
With fragrant bosoms fair. He came to save
And showed to me His golden jewelled feet !
As king in presence manifest He stood ;
This matchless miracle I feel not, II (XLI, 2)

He forthwith casts off his rich garments and adornments and puts on the lowly habiliments of the ascetic and smears himself with holy ashes which, as Jnanasambhanda tells us in his *Tirumirru-P-Padigam*, symbolize deliverance from desire.

He wakes

From the dream, the probation, the prelude,
to find himself set

Clear and soft in new light and new life.

It is a fundamental doctrine of the Saiva Siddhanta that our life is a probation, a period of preparation for ultimate communion and fellowship with the Supreme. Our life is a gracious appointment of Siva for the emancipation of the human soul. As the *Sivajnanabodam* teaches us, the Lord is immanent in all souls and works in them through His gracious energy ; and as the waxing moon, day by day dispels little by little the persisting darkness, so the Lord, who

abides with the soul from eternity, little by little as the soul matures, destroys its sense evils by His love, and when we really need Him and are prepared to be guided by Him, He Himself appears in the form of a Guru.

This is one of the central doctrines of the Saiva Siddhanta, viz., that Siva appears in human guise as a spiritual teacher to teach and save from the cycle of metempsychosis those that have become ripe to receive His teaching and guidance. Over and over again we are told in the TIRUVACHAGAM that the gracious Lord did so appear for the spiritual liberation of Manikka Vachagar; and in his *Arputha Pattu* (the Wonder Decad) he has given expression to his first glad surprise at the vision of the Guru. The ecstatic cry of the sage in that lyric: "This miracle of grace I know not, I!" does not indicate that his soul had not matured when he was vouchsafed the gracious vision of the divine Teacher. As the *Sivajnanabodam* explains, "When the soul realises that heaven and earth and everything else are transient, and renounces all, will not the incomparable Lord come as a Wonder transcending all human faculties, and afterwards appear to the souls as the inseparable light of its own spiritual intelligence?" The flood of light of the morning sun bursts upon us in the tropical regions even before we have realised that the day has dawned. Even so the Lord, who shines on the soul, graciously floods us with spiritual light before we are conscious that a change is coming.

It is of supreme importance to note that according to the Saiva Siddhanta the divine spirit of energy is the active agent in the

redemptive process of the soul. The Lord himself must begin the process; the soul cannot take any step in the path of freedom from bondage. As the *Sivajnanabodam* again says: "The Lord who by reason of a soul's good deeds has been an indwelling Spirit, teaching him, appears now in the guise of a Guru, and instructs him, telling him that he is an Emperor's son living in the midst of savages—the five senses; and then the soul understanding its true nature leaves these savages and unites with the sacred feet of the Lord inseparably". The illustration of the emperor's son who, ignorant of his parentage has grown among savages, being reclaimed by the father and raised to the dignity and status that is his due, very appropriately describes the soul's release from sensuousness by God's redeeming grace. The direct operation of Divine grace in the redemption of our life is among the cardinal teachings of the TIRUVACHAGAM. The Supreme Being whom Manikka Vachagar praises in these lyrics is not an abstraction, but a living God having personal relationship with His universe, a God of abundant grace and unbounded love, merciful and forgiving, and redeeming the saint and the sinner from the cycle of births and deaths. Indeed PATI in the Saiva Siddhanta is always considered as related to PASHU, and not as an impersonal abstract entity; and, as is beautifully expressed in *Siva Prakasam*, "as the hidden milk of the cow flows in streams at the mere thought of the calf, so the Lord in the abundance of His love appears everywhere to His devotees and bestows His grace upon them."

(To be concluded)

ADDRESSES OF WELCOME TO OUR HEAD

FROM THE STAR MEMBERS, GUNTAKAL JUNCTION, 23-11-1924

BROTHER KRISHNAJI,

We, the members of the Order of the Star in the East of the Bellary and Anantapur Districts, bid you a hearty welcome after an absence of nearly three years from our

Indian shores. We are all the more glad that our revered mother and the Protector of our Order is accompanying you to the Adyar home, finishing important political work at Bombay. We also welcome your

brother Nityānandaji.

Though young in body you have become an elder brother on account of the great sacrifice you have made in preparing your body to be a fit tabernacle for the Lord Maitreya, the World-Teacher, to dwell in when He comes. There are all the signs in the world to herald His Coming. His message of Peace and his gospel of Love need to be spread throughout the length and breadth of the world. Teachers that came hitherto had their work limited to a particular country, race or community. Now the Lord who is in charge of the welfare of the whole world has to be the World-Teacher in a literal sense. He—the Spiritual Ruler of the world—will once more establish the Sanatana Dharma of Ancient India, which is also the common underlying Dharma of all Nations and Religions.

Your strenuous work in America and Europe for the last three years has given

you greater power which will surely inspire the work in your Motherland, India, and your arrival now in our midst gives us a mightier spring to action. The arduous and stupendous efforts of our Protector, Dr. Besant, who is an embodiment of "Self-Surrendering Service", to knit together the friendly relations between England and India and to bring together the various political parties in India, are bound to have the desired effect, and such an Indo-British commonwealth is necessary for the diffusion of the New Gospel.

We are preparing, under the guidance of our Protector—and you, our Head, the ground for His Coming by our individual and collective work of Self-Preparation, and we are ready to carry the banner of Universal Brotherhood so that all may come and take shelter under it to enjoy the real happiness of universal Peace and Harmony. Once more we greet you with our heart-felt welcome.

FROM THE STAFF AND STUDENTS OF THE THEOSOPHICAL COLLEGE AND HIGH SCHOOL, MADANAPALLE

15th January, 1925.

To

J. KRISHNAMURTI, ESQ., and
J. NITYANANDA, ESQ.

DEAR BROTHERS,

In the name and on behalf of the Madanapalle Theosophical College and High School we extend to you a hearty welcome to the soil of your birth and to that Institution which long years ago resounded with your happy and young voices. As students you left these premises; as young men you come back to us in the splendour of your manhood.

Need we say that you are among the finest specimens which our Institution has produced and that we feel honoured by your presence to-day. Our High School might

not have been of great use to you in the moulding of your life; yet you have been of great use to this Institution and, like the distant watchful stars in the firmament, you have been shaping its destinies. It was this fact of your being Old Boys of our Institution that brought our beloved Mother Mrs. Besant to this place and impelled her to lay the first foundation stone, in this her Institution at Madanapalle, of the building which goes under the name of "The J. Krishnamurti Institute of Science." Ever since, through many vicissitudes and through many a furnace of trials, it has advanced steadily onwards to its present condition, full of mighty possibilities. Some people carry with them the lustre of prosperity and the fragrance of blessing wherever they go; and for

sheltering you under the school roof of our Institution you have been instrumental in giving back to that Institution a prosperous career and a long lease of life.

Let this be only an earnest of what you have in your heart to give to our Institution in plenty and in the fullness of your zeal and

service. May this tie of yours grow stronger and stronger till under the full power of your inspiration and example we are able to produce citizens of your type and mould, vibrant with the spirit of service to humanity. May the Great Rishis and Devas help us to realise this hope.

REPORTS

THE SIVAGANGA GROUP

(Report for the quarter ending 31-12-24)

The year opened with the celebration of the Birthday of our Revered Protector.

The total strength of the Group on 1-1-25 was 16 members, one less, owing to transference, than at the commencement of the quarter.

ACTIVITIES: On Sundays members meet in the T. S. Lodge premises, when important portions from *The Herald of the Star* and *THE BROTHERS OF THE STAR* are read out and translated into Tamil. As a subsidiary activity, a series of 10 discourses on *Srimat Bhagavatam* has been given by Mr. P. N. Sankaranarayana Iyer, B. A., B. L. The subjects of the discourses were:

Dhruva—one-pointedness and will-power; Kardama—the ideal marriage; King Vena—the civic ideal; King Prithu—the ideal fatherly king; King Parikshit—the spiritual alchemist; Sage Kashyapa—the ideal house-holder; Sage Narada—the path of service; and King Bali—staunchness in Dharma.

The Group had the honour of being visited by Madame I. de Manziarly, Bro. T. Ramachandra Row Garu, and Bro. M. Subramania Iyer, the Divisional Secretary. The first two addressed Star meetings.

Self-Preparation Group:—There were 7 members attached to this Group and one more was added during the quarter. Bro. M. S. Ganesa Iyer is at Adyar and Bro. T. S. Subramania Iyer was transferred to Kadam-

bur, hence the present strength is only six. The meeting of this Group has been regularly held on the 11th of every month, when the Messages from the Head were read out and explained. There was also a special meeting of this Group taken by our respected Bro. T. Ramachandra Rao Garu.

There is a good library and a reading room in the local T. S. Lodge and these are being availed of by the members and the public.

The T. S. Lodge has recently purchased 85 magic-lantern slides and it is hoped much propaganda work will be carried out with its aid.

ANAND GROUP, LUCKNOW

Under the Presidentship of Mr. Jagmohan Nath Chak, Bar-at-Law, of the Lucknow University, the following resolution was passed unanimously at a meeting of the Order of the Star in the East, Anand Group, Lucknow:—

“Resolved that the Anand Group, Lucknow, of the Order of the Star in the East heartily welcomes back to India Mr. J. Krishnamurti, the Head of the Order of the Star in the East and congratulates him upon the meritorious services he has rendered to the great cause in what he has accomplished abroad and upon his successful occupying of the Presidential Chair at the great Conference at Arnheim and Ommen in Holland.

That this Group wishes him God speed in the carrying on of his great work of propagation of the Principles of the Order of the Star in the East that he admirably represents.

the Order and the practical methods of work. The meeting closed with the Star Invocation.

THE STAR DAY IN RANGOON

[The Divisional Secretary sends the following which appeared in *The Rangoon Mail*.]

The Burma Division of the Order of the Star in the East celebrated the Star Day, the 28th December, in Rangoon, yesterday at 7 A. M. The members started in procession from the Olcott Lodge, 49th street, with devotional music, and marched through the various streets in East Rangoon, exhibiting a large flag announcing the early advent of a World-Teacher. The procession returned to the Lodge at 9 A. M. About 3,000 leaflets printed in various languages were distributed during the march.

There was a public meeting in the evening at the Olcott Lodge. The picture, "The Hope of The World", was very tastefully decorated and kept in a prominent position in the hall when the meeting commenced at 6 P. M. Mr. N. A. Naganathan, the Divisional Secretary for Burma, presided over the deliberations of the evening. The proceedings commenced with the singing of the Invocation set to music in Tamil, and Mr. D. A. Anklesaria, B. A., L. L. B., read the six principles of the Order. Mr. C. N. Shanker then spoke on "The Order and what it stands for". This was followed by a lecture on the "Duties of a Star Member" by Mr. V. S. Venkateswaran, B. A., and by the reading of a well studied paper on "The Star movement and the Children" by Mr. K. G. Vydianathan, B. T., of the B. E. T. High School.

Before concluding the proceedings a message of greetings from the Section to the Head of the Order and the Protector and to the Convention that is meeting in Bombay was proposed and passed by the meeting. The President then spoke on the ideals of

ALANGUDI

On the evening of the 28th December, 1924, a public meeting was held in the premises of the primary section of the State secondary school at Alangudi, (Pudukotah State) consisting of teachers and pupils, when an address was given in Tamil by brother K. S. Ramachandra Iyer regarding the expected Advent of the World-Teacher, and the objects of the Star movement.

Bro. K. R. Sankara Iyer, the Secretary of the local Group, having left this place on transfer to Tirumayam, brother P. Vembu Iyer, head teacher of primary section of the same school, has been elected secretary.

The Group meets every Monday regularly and some Star literature is being studied, besides performing *bhajana* in the evenings.

From the 15th of December, 1924, that is from the 1st of Margali, throughout the month, Mr. P. Vembu Iyer in company with some present and past students of the school has been regularly going round the local Siva and other temples, with *bhajana*, and through the four main streets of the village. The students are taking much interest and are keenly enthusiastic.

K. S. RAMACHANDRIER,

Retired Tahsildar,

Alangudi, Pudukota State.

12th January, 1925.

TRIVANDRUM STAR GROUP

CHRISTMAS.—In accordance with its policy of celebrating the birthdays of all religious

Founders, the Group celebrated the birthday of Jesus Christ on the 26th December under the presidency of Mr. Jacob Judge, High Court. Rev. A. Parker of the London Mission, delivered an impressive lecture on "The Message of Jesus Christ." The meeting was begun and ended with prayers recited by Rev. A. H. Legg, a missionary, and Mr. T. P. Chandy, secretary of the local branch of the Y. M. C. A., respectively. The Y. M. C. A. choir gave two very good songs which were highly appreciated by the audience. As the lecturer and the chairman declared, the whole audience experienced a feeling of peace and mutual goodwill. The function was an unqualified success. The Group has found that such celebrations have brought it into close and sympathetic touch with the religious organisations of the locality—The Muslim Club, the Y. M. C. A., the L.M.S., etc.

THE STAR CONSECRATION DAY.—This day, sacred to the members of the Order of the Star in the East, was celebrated in a fitting manner on the 28th December. The celebration extended over the whole day from 7 A. M. to 8 P. M. The day began with a meeting of the local members of the Self-Preparation Group. After that we had *Bhajana* and *Guru Pooja* and then 3 short lectures on "The star member and his relation" to (i) himself (ii) the Order (iii) and the world, without distinction of caste or creed. Then all the members sat to a hearty meal, which was followed by *Conversazione* and "Tonic talks" to the young. Then we had some chorus singing of star songs; and as such singing was found to be more effective, two choirs—one elementary and one advanced—were immediately formed to be trained in Star songs. The Group was then entertained with light refreshments, and songs and amusements by the Youth Lodge. The Star symposium brought us back soon to seriousness and after the reading of financial statements, discussions and explanations, we chalked out our programme of work for the year 1925. The Group pro-

mised an annual contribution of Rs. 50 to the Division towards the expenses of maintaining a full-time Star worker. It was also resolved to have one more study class, in addition to the one already carried on for the study of Talks on *At the Feet of the Master*, for the careful study of the new and fascinating book *The Lives of Alcyone*. A meeting of the meditation Group in which the Star Divisional Secretary gave an address explaining the importance and sacredness of the day, brought the happy day to a close. The Star meditation room which was most beautifully and tastefully decorated with garlands, festoons, evergreens, and Chinese lanterns presented a most attractive appearance. The great leaders of the T. S. and the Order of the Star in the East, whose imposing and inspiring portraits adorned the walls looked benignly on us and seemed to shower on us their blessings. The room on that and on succeeding days was a haven of rest—a sanctum radiating peace and joy.

THE STAR ANNIVERSARY.—The 14th anniversary of the Order was celebrated on the 11th January when Prof. Srinivasan delivered a public lecture on "The Order of the Star in the East." The Star choirs that were formed a fortnight back gave a few good songs. After the public lecture we had a closed meeting and the usual *Bhajana* and *Guru Pooja*. An address on "The Star member and family relations", interspersed with homely illustrations and apt original verses, and delivered with great vehemance and a transparent sincerity by Bro. N. K. Thampi, was a timely eye-opener, and gave a rude shock to the members who were fast lapsing into an indolent self-complacency. The Group collected more than five thousand stamps to be sent to the International Headquarters.

N. V. THAMPI, B.A.

Secretary, Star Group

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the near Coming of a great World-Teacher.

Edited by V. C. PATWARDHAN, M. A., LL. B. (Canta5)

Vol. XI., No. 6.

CONTENTS

March, 1925

	PAGE
	FRONTISPICE
THE OUTLOOK. By The Editor	81
THE WORK BEFORE US. By The Joint National Representative ...	83
THE CASTLE EERDE. By V. C. P.	84
THE MESSAGE OF OUR ORDER. By M. P.	85
THE PSYCHOLOGY OF PREPARATION. By M. H. Syed, B. A., L. T. ...	86
THE DECLARATION OF PRINCIPLES. By Wayfarer	87
THE ORDER OF THE STAR IN THE EAST. (Reprinted from the <i>Light</i> , Los Angeles, California.)	89
THE SPIRITUAL VALUE OF MANIKKA VACHAGAR'S TIRUVACHAGAM. By K. G. S.	90
COMMUNITY ORGANIZATION. By Alice G. Brandeis	93
STAR HOLIDAY CAMP AT BANGALORE. By K. Venkataramiah ...	94
REPORTS.	95
FINANCE.	96

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

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COMMUNICATIONS—On all matters pertaining to local requirements, communications may be addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian Star Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

This month we are very glad to reproduce the picture, taken last year, of the Baron van Pallandt van Eerde, the owner of the Eerde Castle and Estate, situated near the village of Ommen, which in the abundance of his generosity he has made over to the Order of the Star in the East for the establishment of its International Headquarters in Europe. In the Baron van Pallandt idealism has always sought active channels, and his Castle grounds and property, ever since he inherited them not very many years ago, have witnessed the hospitality which in numerous ways he has extended to progressive and idealistic movements. For instance, the Scout movement, of which he is Commissioner for Holland and the Practical Idealists Association have held numerous camps on his estate.

* * *

All readers of *The Herald of the Star* will have seen by now the official announcement, which appeared in the January number, of the great access of fortune which has come to our Order in Europe, by the noble act of a Dutch gentleman, the subject of our frontispiece. The gift of the magnificent Eerde Castle together with its very extensive property, hitherto owned by the Baron van Pallandt, has made possible the establishment of an International Headquarters of the Order of the Star in the East for Europe, by the

consecration of Eerde to the World-Teacher. What this great act of sacrifice involves both to the donor and to the Order, it is difficult adequately to express. The January number of the *Herald* which contains a good many illustrations of the Castle, is devoted to Ommen and to the wonderful opportunity and responsibility which has come to the Order.

There is no doubt that an International Headquarters of the Order of the Star in the East in each continent will be of immense use to the World-Teacher, nay they will become essential in time. Europe has given the lead, and in right good time. Australia has built an Amphitheatre. What has India to show to her credit? Let us remember that by our acts shall we be judged.

* * *

The Practical Idealists Association is a very young movement in Holland, having been started not more than three or four years ago by one of Holland's invaluable workers, Dr. van der Leeuw from Rotterdam, assisted by a band of young men and women full of enthusiasm and gifted with a very practical turn of mind which is compelling them to seek new channels of service, and thus help in making the world fairer and nobler from year to year. It will be remembered that it was these Practical Idealists who entirely organised and ran the whole Star Camp at Ommen last year in connec-

tion with the Congress, when a little more than five hundred delegates, men and women, old and young, were received in the Camp, having previously been met at the railway station at Arnhem with their baggage, to be conveyed by a special train to Ommen, and thence to the Camp. We hope in a future issue to give a fuller account of this new movement in Holland. But, is it not time that we in India, gave our serious thought and made steadfast efforts in producing, likewise, at least a single organisation—we ought not to be satisfied, really, until we had one in each Division—efficiently trained and disciplined to work in harmony as a single body, which shall be of real service to the Teacher when He comes?

* * *

The Light, an American daily, in an editorial article, notices at length our Order and what it stands for. One wishes the figures as to membership were in reality as mentioned in it. The article, reproduced in this issue is a fair attempt to view the Star movement faithfully and even appreciatively, and although it does not contain much that is new to the Star members, it is significant as showing the general interest which the movement is arousing of late in the outside world.

* * *

Krishnaji and his brother will be leaving our shores very shortly for a period of about eight months. They sail on the 14th March from Colombo bound for Sydney, where, by invitation from Australia, they will attend the Easter Theosophical Congress. Thence they proceed to California and, later in the year, to Europe. Our Joint National Representative, Mr. N. S. Rama Rao

who attended the Star Congress in Europe last year will accompany them on their travels. Lady Emily Lutyens, the International lecturer of the Order, with her two daughters, will also travel together with them as far as Sydney. We wish them all a happy voyage, useful time and a speedy return home.

* * *

Our Head, Krishnaji, in the Editorial Notes in the *Herald* for January last draws the attention of all the Star members to the duty of setting before themselves the definite aim, during the year, of acquiring the right thought and right action. His message is best given in his own words:—

For the coming year, it seems to me that the duty of every Star member is to set before himself the definite aim of acquiring the right thought and right action. We must combine both before we can become true disciples of the Master. Our mind must be trained to think along a definite path in order to acquire the right thought. Once we have gained it, right action will follow, as night the day. Now to train the mind in that particular direction, I would urge every reader to dwell constantly upon the following sentences, which each one of us must interpret for himself and act according to that interpretation. They are not taken from any book though many sacred books have expressed the teaching. Our life, our work and our aim must be based on this fundamental principle and if our mind is awake we shall find in this all that we need to make us disciples, nay Gods —

Learn to serve Me, for along that Path alone will you find Me. Forget yourself and then only am I to be found.

Do not look for the Great Ones when They may be near you.

We are like the blind man who seeks sunshine. We are like the hungry man who is offered food and will not eat.

The happiness you seek is not far off. It lies in every common stone.

I am there if you could only see. I am the Helper if you will let Me help.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVE

Through the columns of this journal, from the day it began to voice its Message to the present, much has been written about the Coming and as to how to prepare for the event and ourselves to be able to grasp its significance to the fullest possible limit. So far the Message has come from outside and its appeal, though thrilling when first we heard of it, has lulled us into the belief that we are the possessors of the knowledge of His Coming, that we are the privileged ones to behold Him in His glory when He comes to us with His teaching. We consider this much understanding about the Message and meaning of the Star as quite adequate and we are resting as it were on our oars.

The moment is opportune and it is time that we realised that there is a Message that is speaking to us from within our own being. It is the inner or hidden voice of God that is speaking to us. Its imperious words are echoing in the cavernous depths of our brain.

"What have you done? What have you accomplished? In what manner have you helped others to grow? How have you alleviated the miseries of others? Have you succoured the hungry and those in need? Does your whole being rise up in revolt at the sight of squalour, filth, and dirt? What legacy are you leaving behind when you are 'dead and gone' for your children and those others dependent on you? Believing as you do in the immutability of the laws of Karma and Rebirth, what kind of return to earth are you planning for yourself? Do you love some

one intensely—so intensely that you are willing to part with everything you have for the object of your affection and adoration? Are you positive you believe in the things you say you believe in? How far do you live up to your beliefs?.....?"

What answers have we for such searching questions? We must find satisfactory answers to each of these queries before the Teacher comes. Neither you or I or any of us is at present in a position to say "Yes", joyously and with pride, to even a single question. Shall we be in a position to say "aye" when the Teacher confronts us with these questions? Mind you, He will read the answer before it is uttered. Already these and similar questions are being asked of us by ourselves. How have we answered them and how are we going to answer them?

The time for intense preparation of ourselves, the time when we have to be examples to others, the time when members of the Order should draw recognition by the life they live and not by the badge they wear has arrived. We are living in a world of the densest materiality. It would be an act of imprudence on our part not to leave it better for our having contacted it. We are here for that very purpose. Our first charge is this physical plane. It is up to us, even more than to any other body of men, to make our earth a heaven. Let us bend all our resources, physical, emotional, and mental towards that supreme end.

THE CASTLE EERDE

By V. C. P.

Holland, thanks to the unique sacrifice of a single individual and the collective zeal and energy of the rest of its Star members, has earned much good fortune, and her good fortune is the good fortune of Europe, and indeed, of the whole Order; for Eerde has become the European Headquarters of our great International Order.

The property of Eerde figures in the Dutch historical records from early Saxon times, although the ownership of it has since changed hands a few times. It passed into the family of the present owner in 1706. It was then being held as a loan from one of the States and that relationship continued until about the end of the century, when, thanks to the Revolution, the owners came into full and unrestricted possession of it. The year 1706 also marks the date of the re-building of the Castle as it now stands, the original Castle having been destroyed by fire in 1380, and again in 1521.

The magnificent estate, near the village of Ommen, which comprises this great and historic Castle, and its extensive grounds, containing many woods and a couple of lakes, covers an area of about 5,000 acres, exclusive of the Castle. The Castle itself which is more than two centuries old has a double moat and a bridge, and though built on the late mediæval style, is equipped with all the modern conveniences. It has a magnificent approach by a long avenue of tall beech trees and oaks and between the inner and outer moats, in front of the Castle, is a large courtyard now converted into a very tastefully laid out garden, the Castle entrance being reached by a flight of steps.

An adequate description of the Castle and its grounds could be the subject of a separate article, but though it may prove to be very interesting reading, as no doubt it will, it is not merely, or rather not so much, owing to the splendid Castle and its grounds and location, that we may consider ourselves entitled to this great good fortune, as on account of the wonderful spirit of willing self-sacrifice, which goes with the gift. For, when all is said and done, how many are there in the world whose devotion finds an outlet into practical channels? And if they are very few, then fewer still are those whose sacrifice is so great as that on the part of the owner of the Eerde Castle. It is but a very few years since he came into possession of the estate, and he has elected to relinquish the enjoyment of it, that is of little less than the whole of his worldly possessions, for the rest of his life. There are many in the world with greater possessions, and many whose gifts intrinsically may be greater, but certainly there must be very few whose sacrifice can be greater, or even as great.

And this background of a unique sacrifice becomes the more happy if one were to think of the possibilities of the Castle as the Star Headquarters for Europe. For one wonders what is the future of Ommen. While its possibilities are practically unlimited, thanks to the extensiveness of the property and its situation, its future must lie in the laps of the gods. But it is the members of the Star all over Europe, and in a sense the world over, with whom rests the height of that greater glory which is to belong to Ommen in the years yet distant.

THE MESSAGE OF OUR ORDER

By M. P.

Our Order with its glorious Message has been in existence for fourteen years, years in which to spread this message far and wide. Although it has spread considerably, it seems to me that the work of the Order is wanting in quality, core and earnestness. We have been members not with sufficient thought or even because it thrilled us when we in our turn received the Message at a lecture, in an article in a magazine, or may be, given by a friend. We became members because the Order was started by people in the Theosophical Society whom we respect and have found so far above us in their life of Service. I am now talking of the Order in India where most of us who are Star members are also Theosophists. If we asked ourselves the question why we joined this Order, most of us will hardly remember, and even if we do, it will be perhaps because it was started in a place where we happened to be that we became members. I may be wrong but this seems to me to be the case with most of us.

Now, after all these years we have a new push given us and many of us realise to a certain extent the beauty and the greatness of this Message which it is our unique privilege to spread. Before this new push was given we were satisfied with holding meetings and telling some people in a casual way that we were expecting the World-Teacher. On the contrary, it ought to thrill one as one writes or speaks of this Message and I am sure, due to the new push, many do feel it now. We know now that merely repeating this belief is not the real Message and we not the real messengers. Each one of us should think how best we can do that in a living form, instead of in an oft-repeated sentence which has lost its truth. Krishnaji, the Head of our Order, who has given this new push by his words and life, has solved the

difficulty as to how to spread this Message in a real way—that is, by perfecting ourselves since, then only, are we the messengers of the Perfect One who is to come. For, how can we give this Message unless we realise what the World-Teacher is? We have to have belief which will bring creative devotion, which will make us His true representatives. When once we have realised this we can sense what we have to do.

Krishnaji has, moreover, so often told us how we have to find a new and clean attitude, which we can get if we but try to be true messengers. To get this new and clean attitude we have to find out within ourselves all that has to be cleared away before we start cultivation. We all know how a field before it is to be sown in, has to be cleared and made clean, with the soil newly turned, for then the crop will be good. It is the same in the garden of our self; for without that uprooting of the weeds, the flower will not be able to blossom forth with its wonderful fragrance, which is within the possibility of all of us. We see the importance of all this but it is the will to go on and on and on all the time that we have to develop. With this new attitude of becoming true messengers let us exert every bit of strength we have; for the more we use our will, the greater will be our power.

Let us get that enthusiasm which will make us reach the goal. When we long for a thing strongly enough we manage by some means or other to get it. Therefore, let us realise how wonderful and unique is our privilege. One gets it but once in many lives. So let us really be so enthusiastic, that nothing will be too much trouble in making us His real messengers, His representatives.

THE PSYCHOLOGY OF PREPARATION

BY M. H. SYED, B. A., L. T.

Man enters life as a comparative stranger. In proportion to his racial and congenial endowments and in virtue of his past attainments—or to put it in one word, in the measure of his capacity for observation and mental assimilation, which may fitly be termed preparation—he is able to understand and make use of his environment. If his mind were a *Tabula Rasa* as Lock mistakenly thought, it would not have enabled him to perceive anything so quickly and rationally, but it would have taken him many long years before he could pick up the rudiments of the three R's. It is his hereditary, racial endowments and past acquisitions in the form of faculty that qualify him to unravel the mystery of his new environment without much difficulty. In fact, there are some children who show remarkable precocity and learn things with much ease and familiarity, showing thereby that they had had previous mental equipment (in other words preparation) to fall in line with them.

Lloyd Morgan says: "immediate preparation of the field of consciousness depends on a great deal of previous preparation of preceding fields of consciousness".

Further, he says, "The infant comes into the world with certain inherited disposition"..... "All of this inherited capacity is part of the child's natural dower. It is the outcome of racial preparation; it has been handed down as a legacy from the child's ancestors"..... "They are not wholly due to racial preparation, but also partly due to individual preparation".

The mind apprehends the things of the outer world with the assistance of what it has already experienced, felt, learned and digested in the past. It is a well-known experience that one and the same object seldom occasions precisely similar perceptions in the minds of different people. Of the same landscape the poet's image would differ greatly from that of the botanist, the painter's from that of the geologist or the farmer.

In the same way, one and the same speech is often understood in as many different ways as there are hearers. What does not the child see in his toys; the devout mind in the objects of its devotions? And so it comes about that with nearly all new perceptions the former content of our minds makes itself felt, so that we become conscious of more than that which the objects themselves furnish us, seeing the latter throughout in the light of similar ideas already present in the mind.*

The summit or the sum of these states of mind we happily express by the word *interest*. For in reality the feeling of self appears between the various stages of the process of what is now more appropriately called by modern psychologists, *apperception*; with one's whole soul does one contemplate the object of attention.

It is obvious, then, that without interest, whose presence or absence may be attributed relatively to one's past culture and attainment, there can be no attention, in the true sense of the word, to any object; and without sufficient attention no acquisition of knowledge, spiritual or temporal, is possible. If a number of people of varying interest and mentality are brought in contact with a high-class poet, or an inspiring sage or a thought provoking philosopher, every one of them will not be equally interested in this, that or the other great person; only such as have had some previous acquaintance with the subject matter in which he displays proficiency, will to some extent, be able to appreciate his attainments and skill.

In the same way, when the World-Teacher visits this earth, only a limited number of people, who have made previous preparation to understand and welcome Him, will be in a position to draw some inspiration from His Holy Presence. That is why

* For fuller treatment see Lang's *Apperception*.

we are so repeatedly and earnestly enjoined to prepare ourselves for His Coming, if we believe in His near Advent and are eager enough to profit by it. Do we not appear in our best garment and decorate our houses with flowers and buntings, in other words make grand preparation, when we have to welcome a king or a world renowned person? Why on earth should the King of kings, Master of masters, the Avatâr of the most high be not greeted equally enthusiastically and with due preparation? What do we do when going to a holy shrine, a mosque or a church? Do we not clean our body, change our clothes, and for the time being purify our mind, still our emotions and thus enter the sacred precincts with an attitude of prayerfulness, devotion and reverence? Is it not necessary in the same way to cultivate the virtues of devotion, steadfastness, gentleness and purity of heart to welcome Him in our midst? If we are impure, our thoughts are unclean; our heart surging with baser emotions, how can we stand before the exalted Personality? "The evil-doing, the deluded, the vilest men, they

come not to Me, they whose wisdom is destroyed by illusion, who have embraced the nature of demons:" says the blessed Lord Shri Krishna. (Bhagavad Gita VII. 15)

The more a person is prepared the greater will be his advantage. If a student goes to a lecture hall with some knowledge previously acquired of the subject on which the speaker is likely to speak, he derives more benefit from it than one who is ignorant of it. What is called "apperception mass" in modern psychology is absolutely necessary for understanding a theme. A person devoid of all spiritual sense cannot possibly appreciate a highly Spiritual Being's standpoint. No one can really profit by the lecture of an advanced scientist unless he knows something of science. Like attracts like. Unless we had some light in our eyes we could not possibly respond to the light of the sun.

Therefore it is imperative on every one of us who believes in the near Advent of a World-Teacher, to try to prepare himself in every way possible—intellectually, morally and spiritually.

THE DECLARATION OF PRINCIPLES

BY WAYFARER

(Concluded from the last issue)

IV

We shall seek to make DEVOTION, STEADFASTNESS and GENTLENESS prominent characteristics in our daily life.

To write about these three qualities in a few words is very difficult and later I hope to spend more time on each characteristic, in turn.

Devotion seems to me to be the embodiment of one who is giving all that he has to a person or to an object or to a purpose. In this case it is all three, devotion to the Great Teacher when He comes, devotion to preparing the way before He comes and devotion to humanity for the time to come. Some of us find devotion comparatively easy, especially if it be to a person, and some find

it easier to be devoted to a cause; the fact is devotion in this sense means, as I understand it, the giving of everything that belongs to ourselves and dedicating it for the service of the work of the Teacher.

Steadfastness means the embodiment of one-pointedness, as one might fix one's eyes on a star and follow that star till death; that is the sort of steadfastness we need in connection with the work of the Coming Lord—something that is unmovable, and which nothing can shake, and that which no storm can hinder. This is a rare quality and one of priceless value and we are told to build it into ourselves and make it a characteristic of our daily lives.

Gentleness comes with strength and

strength comes with greatness and gentleness is inseparable from greatness. Whenever you find gentleness you will find a great soul and great strength. Generally it is born of great sorrow and great sympathy and great love. It is a rare but lovely quality and one that all of us need so much to cultivate. If we would follow the Lord of Compassion it is possibly the one quality that is at the present time, our greatest need because it is so rare. When we have learned to love all, to be compassionate, to be tolerant to all then gentleness will be born in our hearts, and only then.

These are the three great qualities that we have undertaken to make into our prominent characteristics in our daily life, and we have taken on a hard task, but every effort is met by help, every aspiration calls forth strength from Those who have walked the same road, trodden the same Path and They are with us and near us always and nothing is hid from Their eyes.

V

We shall try to begin and end each day with a short period, devoted to the asking of His Blessing upon all we try to do for Him and in His Name.

We are apt to forget how much They want our help, how ready They are to meet us more than half way. Their work is needing our work to make the work of the world complete. They know that and we do not realise it in our present state of evolution, yet They are continually inviting and calling us, but we turn a deaf or at best an indifferent ear. Their Blessing is granted almost before the asking. They watch the attitude, of that we may be sure and certain, and if the attitude is right They pour help upon our efforts and They watch, always hoping to see the effort. This fifth declaration of principles is the easiest of all, it only *needs remembering*, and then doing it.

We should be heartily ashamed if we forgot a great friend or one who had helped us materially, yet we have to write down

this fifth principle because we dare not trust ourselves to remember to put out our hand for the help which we know is there. It is one of the things that is the surest in the world, with the sureness and certainty of His Help if we ask it and really want it to do His work.

Somehow, I feel that this should be a part of us, that if we are not sure of His help, of our attitude being right, then we shall fail in all the other Principles. Should not this one have been placed first?

It is important that we begin each day with the thought of His Help and with the thought of the work that we have undertaken. All the others depend on this one, for if we will build up our characters we must have this thought always in our mind, the first when we wake and the last thought as we fall asleep. Only so shall we grow to be real and useful servants in His Service and fit to help Him and know Him when He shall come.

VI

We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

It is our own small self that often, perhaps always, comes in the way and prevents us recognising or does not allow us to recognise the greatness in others; it is, in other words, our own conceit. We will not acknowledge it and we do not want to; we go further and hope that we may not have to. This is one of our "despicablenesses" and one that is utterly unworthy if we would meet the Teacher when He comes.

The only remedy, so it seems to me, is to take a long vision of the things, making the horizon big. We can do so if we will. We can insist on trying to look at all things in our imagination *as He would look at them*. It is a lovely exercise of the imagination to do so and it prevents a narrow outlook and makes the world a different place and everybody else different too. It makes us recognise the greatness in each and it is amazing what a

lot one finds that other people are doing and how great they seem to us.

It is that we do not seek to find the "Hidden God" in each and the reason that we do not find Him is to be found in the fact that we are not developed ourselves and we are not allowing that which is hidden to shine forth. We must make Him shine forth from ourselves; then will there be no difficulty in finding the counterpart in all others. It is then our own fault that we do not see. "First take the beam out of thine own eye then shalt thou see clearly to pull out the mote that is in thy brother's eye".

The way of the Lord is clear, and we have to become as little children to find it.

The work of preparation, then, is in the preparing of ourselves to become as He is, to grow like Him, and then to be as His children, desiring nothing else save to do His will.

There is much work to do, the time is short and the labourers are few; all are wanted, none can be spared; think not that *any one* can be spared; no one and no minute can be lost. Let us then be up and doing, helping each other, for the Day of the Lord is nigh at hand.

THE ORDER OF THE STAR IN THE EAST

[Reprinted from the *Light*, Los Angeles, California.]

Throughout Southern California there is a belief, with adherents shaping their lives thereto in almost every community, that a great spiritual teacher is soon to appear in the world with a message offering a solution for all its problems, political and economic, national and international.

Those holding this belief are members of the Order of the Star in the East. They meet weekly in groups in nearly all the larger towns and cities for study in preparation for the Master's advent.

The Order is a distinct organization, but because of its name is sometimes confused with the Eastern Star, a lodge for wives and female relatives of Masons.

There are about 2,000 members of the Order in Southern California, and they consider it altogether probable that the World-Teacher will first make Himself known and begin His teaching in the Southland.

They base this portion of their belief on the fact that J. Krishnamurti, a young Hindu, Head of the Order of the Star in the East, during a recent visit to America purchased a tract of several acres in the Ojai Valley, about 80 miles north-west of Los Angeles and seven miles inland, at an elevation of 1,500 feet.

This tract is to serve as the American

centre of the Order. Ojai Valley is a lovely little nook, tucked away in the silence of surrounding mountains. Ojai is Spanish for nest. Santa Barbara is the nearest large town, 11 miles distant.

Those who anticipate the near Advent of another World-Teacher believe also that He already exists in a human body and is only waiting the most favourable time to announce His presence and His mission.

Membership Universal

Members of the Order, whose announced purpose is to make clear the way for the Coming, represent in their religious affiliations nearly all the Christian churches, although adherence to the Christian faith is not requisite to membership.

Persons of any religious persuasion, or none, may become members, according to its leaders. The Order, with headquarters at Adyar, India, has members in every race, creed and colour, including Mohammedans, Buddhists, Hindus, Babaists, Confucians and Taoists.

The world membership of the Order is approximately 200,000 of which 60,000 are in the United States. Group centres of the Order are usually found wherever there is a Lodge of the Theosophical Society, whose members are largely Star members. The

Society, whose world headquarters are likewise in Adyar, has as its President Mrs. Annie Besant, who bears the title of "Protector" to the Star organization. The difference between the Star membership of 60,000 and the society's membership of 7,000 in the United States is taken to be evidence of the wider appeal of the "Star," as its members call it.

Children Are Wanted

The original organizers of the Order were all Theosophists, and most Theosophists share in the Star belief that a Spiritual leader of tremendous power, who will sound the guiding note of peace and co-operation for the next great era in human advancement, is soon to arrive and begin his work of world-regeneration. Children especially are welcomed as Star members, and little sub-societies have been organized, particularly for them, in which are taught the Star principles.

Virtually no publicity has attached to the activities of the Order, although it recently held a World-Convention at Holland which was attended by 1,000 delegates, almost every civilized country being represented. In Australia, a great amphitheatre is being erected at Sydney, chosen as the Star headquarters for the Southern hemisphere. Star branches all over the world have sent money to aid the project. Tibetans are building a colossal figure of the Coming Master, 80 feet high, of copper, covered with gold. In Burma many halls are being erected in anticipation of His Coming. Southern California Star members expect He will

speak at the famous Hollywood Bowl, where 25,000 people may be seated.

Helpfulness is the Keynote

One reason for the quietness which attends their effort to "prepare the way of the Lord," the Star members assert, is that no effort is being made to evangelize or gain membership. Each member is presumed to have a sufficient task in preparing himself to be of service to the Master although this task of preparation includes activity in public service and charitable aid relief work of a personal nature.

The declaration of principles to which those becoming Star members subscribe runs as follows:

(Here follow the Six Principles of the Order.)

Those who wish may take a further definite pledge to "do a few kind acts every day and to be of service to humanity," as well as to devote 15 minutes daily to study and meditation of the Order's textbook, "At the Feet of the Master," written by Krishnamurti from lessons received by him from his spiritual Master in the early stages of his preparation for his work as a teacher.

The badge of the Order is a five-pointed silver star. Members wear it always either as a pin, pendant or clasp. It is the Order's symbol of recognition throughout the world. With the name of the Order, it is taken to mean that the Teacher who is to appear will be a reincarnation of the Christ who occupied the body of Jesus of Nazareth, and whose Coming was heralded by the star in the East.

THE SPIRITUAL VALUE OF MANIKKA VACHAGAR'S TIRUVACHAGAM

By K. G. S.

(Concluded from the last issue)

The young sage after he meets his Guru forgets the mission on which he had been sent; and for the misuse of the money originally intended for the purchase of the horses for the royal stables, the king causes him to be seized and cast into prison. Has it not been said that he who soweth in tears

shall reap in joy? The ethical significance of pain or suffering in the perfection of our higher nature cannot be overestimated.

"Put pain from out the world, what room were left
For thanks to God, for love to man?"

writes Browning; and Mānikka Vāchagar's

suffering in prison, while on the one hand illustrating the action of the Nemesis, also helped, as it was ordained to help, Mānikka Vāchagar's fuller realization of that Divine grace that was fast ripening the life of his soul, so that it might soon merge itself completely in a life of universal love: or, in the phraseology of the Saiva Siddhānta, attain SIVA ANUBHAVA and live in an ADVAITA relation with the Lord. From his prison the saint sends forth pathetic prayers to the great God that had manifested Himself to him at Tiru-Perum-turai; and a tradition declares that some of the laments then uttered are preserved in his *weariness of Life* and his *supplication*.

The ruling ideas of these decads are worthy of note in this connection. The young sage is unable to endure his anguish and suffering. Is it meet that Sivan's slave should languish like an alien and weep aloud as one forsaken by the Lord? and if he appeal, will the merciful Father withhold His grace and allow His suffering servant to droop, all forlorn, like a withered tree? The sage, therefore, sends forth melting prayers from his prison:

"Mingling with Thy true saints, that day in speechless joy I stood;

Next day with dawning daylight trouble came, and there abode.

I pine to seek, O Master mine! the gleam of jadeless bliss;

Distressed I stand; in grace to me, Thy slave, let love abound!" (XXXII-I)

I have already emphasized the important truth that the God of Saivism is not an abstract Being, standing apart from and unrelated to His universe. It is one of the fundamental truths of Saivism that God is Love. "Without grace there is no Sivam" declares *Sivajñana Siddhi*, "The ignorant think that love and Sivan are twain", says Tirumular. "To the eyes of His saints the Lord is seen to be one with His grace, just as the sun and its light appear as one to the eye", says Meykanda Devar. The TIRUVACHAGAM refers to Him over and over again as the Sea of grace, Lord of boundless grace, Flood of grace, Sun of grace, Temple of grace,

Wealth of grace, Abode of grace, Ocean of grace.

Boundless grace towards all souls is one of Sivan's eight essential attributes, as His name Sankaran, imports. And so, if Mānikka Vāchagar implored for grace to the great Nilakantha—the Supreme Deity who in order that the universe might live, ate, in His abundant Love, the fiery poison—would his cry remain unheeded? His cry is heard. Sivan is said to have performed a *tila* or miracle, which both saved Mānikka Vāchagar and established his sanctity as a Saiva saint for ever.

The possibility of miracles is often confidently denied by certain classes of thinkers; but in refutation of that position I shall refer to the opinions of two very eminent thinkers, the one representing the domain of material science, the other of speculative metaphysics. Professor Huxley declares that nobody can presume to say what the order of nature must be. He writes: "If a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that these laws, even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only grounds of more or less justifiable expectation." And Lao-tze writes: "The whole course of nature becomes intelligible only by supposing the co-working of God, Who alone carries forward the reciprocal action of the different parts of the world. But that view that admits a life of God which is not benumbed in an unchangeable sameness, will be able to understand His eternal co-working as a variable quantity, the transforming influence of which comes forth at particular moments and attests that the course of nature is not shut up within itself; and this being the case, the complete conditioning causes of the miracle will be found in God and nature together, and in that external action and reaction between them which perhaps, although not ordered simply according to general laws, is not void of regulative principles.

This vital, as opposed to a mechanical, constitution of nature, together with the conception of nature as not complete in itself—as if it were dissevered from the Divine energy—shows how a miracle may take place without any disturbance elsewhere of the constancy of nature, all whose forces are affected sympathetically, with the consequence that its orderly movement goes on unhindered”.

As regards the specific miracle that the Lord in sport performed for the release of Mānikka Vāchagar, there are ever so many references to it in the TIRUVACHAGAM which tend to show that it was really an incident in our sage's life, and that he sincerely believed that it was so, and that it is neither an allegory nor a conscious fraud on the part of the immortal singer of the TIRUVACHAGAM.

With his release from prison, Mānikka Vāchagar also attains freedom from sense impurity. In his *Tiru Annmānai* he invites us to sing with him the illimitable bliss given by the all-glorious Lord of Perumturai, who, in order to loosen our bonds, rode on a charger, the expression employed (*Bandha*) being a felicitous *Double Extendre* signifying both confinement in prison and the bonds of existence. Realizing the world to be phenomenal he renounces it, and with the mendicant's staff and the mendicant's bowl, enters for ever the cool shade of Divine wisdom, and in the consciousness of Primal Love which

“Fills infinitude wholly, nor leaves up nor down

One spot for the creature to stand in”.

He becomes the humble slave of the Lord and seeks communion with the God-head, completely surrendering himself in action, desire and knowledge to the Supreme.

How passionately he longed for the grace of the Lord before the consummation was attained! Before the redeeming grace of the Lord, what terror can birth or death and what value can earth or heaven possess? Without question he accepts the ascetic life, regardless of its privations and trials. He seizes “the Raft of the Five Letters” that

he may cross the sea of birth and reach in safety the boundless fertile shore beyond. Of the redemptive power of the *Panchākshara Mahāmantra* it is unnecessary to say much here.

* * *

The *Sivajnanabodam* explains that the *Panchākshara* is enjoined as the way to purification of the soul, because the soul retains through its ancient habits, a hankering after its sense-knowledge, just as the worm that has been habitually feeding on the bitter bark of the margosa tree, returns to it even after tasting the sugarcane; and this hankering or tendency may be destroyed by the repetition of the holy *mantra*. The idea involved is that the soul acquires the nature of that which it contemplates continually. By the help of the formula, the soul is enabled gradually to attain the ADVAITA relation with the Lord, and to reflect with increasing fulness, God's life which it is enabled to share in. For God is the life of life and the soul of soul, and the soul is bright with life or is immersed in darkness according as the Divine Light is given or withheld. “Are there not in this world, things which are dark in the darkness and kindle into brightness in the light?” asks Umāpati Sivāchārya in his *Tiru-arul-payan*. The eye, the crystal and the Akāsha are mentioned as illustrations of such objects; and so too is the soul. That it may share effectively in the bliss of God's life of Love, it has to keep in sight the ideal constantly, and, as far as may be, try to identify itself with the ideal which is its goal. To that end, the devotee has to achieve self-effacement by offering up his body, senses, thoughts and feelings to God, that ultimately his individual, finite life may merge in the Universal, Infinite Life, in the realization of SIVA ANUBHAVA or Divine beatitude. When he has attained that stage, he has become a truly liberated soul, which finds its happiness in fulfilling God's own life of loving activity. We read in *Siva-Jnana siddhi*: “The freed soul feels: ‘all my deeds are Your commandments. You

stand within me. You make me do and You do. No deeds are mine, that are not Yours', and the hymns of the TIRUVACHAGAM show that is how Mānikka Vāchagar came to feel in time. The TIRUVACHAGAM is a veritable Pilgrim's Progress, describing the passage of the puzzled soul of our sage from the alluring bondage of the flesh to final emancipation by Divine grace, from embodiment.

The young soul that beheld in amzement the gracious Guru when He first quickened it with the breath of true wisdom realizes the supreme beauty of the Lord's Service and forgets itself in its rapture, and gathering strength and sustenance from its unshaken confidence in immortal Love, feels that in every detail of its life, God is the motive force. Steadfastly onward marches the soul, despising all worldly pomp and glory, all earthly ties and attachments; and intent on reaching the Divine Feet which alone exist for it as the everlasting treasure, yearns, as the cow for its calf, for the cool and comforting shade of the Holy Feet of the Lord. And finally, in the fulness and intensity of its self-negating love for the Divine

Master, attains to His Blessed Feet which alone afford it the haven of rest from its pilgrimage:

"Glory I ask not, nor desire I wealth; nor earth nor heaven I crave." (XXXIV 7.)

When Mānikka Vāchagar sang in ecstasy those melodious strains, his self-abnegating love had so far developed, that his soul might be said to have almost attained the full realisation of itself, that it was on the very verge of liberation.

After attaining this stage, the spiritual pilgrim is soon at the farthest end of the Path. Emancipated from embodiment and redeemed from sin, he enters the Golden Temple to live in bliss in the full and conscious enjoyment of the Lord's presence. He enters the Home of Joy where the Supreme Lord in the abundance of His Love, keeps up through eternity the rhythmic dance of cosmic life, that he too may co-operate for a great world purpose. Thereafter, he is no one's vassal and he fears none, not even death. For grace of the Lord has destroyed the impurity of his soul.

[Extracts made by C. Vasudevayya.]

COMMUNITY ORGANIZATION

BY ALICE G. BRANDEIS

(Reprinted from the Community Centre, published by the National Community Association, U. S. A.)

We all like to take hold of something big,—something inspiring in its appeal to all our faculties. Could there be anything that does this more fully than the cause of Community organization? Community organization is as wide as the world. Wherever human beings have come to live together, even in the most primitive way, there will develop a certain degree of community living. Not only that—it is as old as the world. The first road ever built was a piece of community work. It is interesting to recall that, in the beginning, such construction was in fact done by the actual labour of the men of the community.

There are, naturally, in this restless, swift-

ly moving, present day world, many different forms of community expression. It would be quite impossible to attempt an enumeration here. But wherever we find people working together, no matter what that activity is—it may be civic improvement, adult education, dancing or recreation—when it is done with others, or as long as it has a common purpose and there is joint control, we may surely count it as part of the great movement looking towards common living or doing together.

It is well that the movement should find expression in various ways. The merest observer will notice that the needs and tastes of city, suburban and rural population

are widely different. Naturally, the manner of satisfying them will and should differ. And out of this it may be, that we shall develop, once again, a certain variety of life in America; and do away, at least in a measure, with the severest count against us—the deadly monotony, the so called steam roller, of democracy.

There is one great danger to the movement, which it shares with other worthwhile endeavours of the day. That is, over emphasis of the material side. Let me illustrate. I know of a community centre in one of our large cities which was very alive, very successful in securing the interest and the co-operation of the neighbourhood. They “pointed with pride” to the record of their accomplishment: cleaner, better paved streets, improved lighting, if I remember rightly, a fine new school house, etc., etc. This group, going to the Director of Centres, announced that they were about ready to stop work, as they saw nothing further to do. The incident shows, of course, that they had no real understanding of the aim and scope

of community organization. It is true, we must have the material foundations, always bearing in mind, however, that they are but tools, means to keep secure great ends.

Community organization is essentially a thing of the spirit; a growth and development which comes only through infinite pains, devotion and persistence on the part of every member of the community. The noblest example of such an organized community is the Athens of the great, the Periclean age. The modern world knows much, and has much this little city State lacked. But for inspiration and true wisdom in community building we cannot do better than to turn to Athens. A great Greek philosopher has described the service and devotion of her citizens, in these words—words we should do well to inscribe over the doors of our School Centres and wherever Civic meetings are held:

“They spend their bodies as mere external tools in the city’s service, and count their minds as most truly their own when employed in her behalf.”

STAR HOLIDAY CAMP AT BANGALORE

BY K. VENKATARAMIAH

Having read accounts of the Star Camp held at Ommen last year and wishing to have something of the same kind here, though on a miniature scale, the Bangalore Star members organised an outdoor gathering on Sunday, the 1st February, 1925. Though this was undertaken rather as an experiment, it proved to be not merely a most pleasant and successful function but one the results of which were beneficial and gratifying beyond expectation.

Some sixty members—young and old, men and women of different castes, orthodox and un-orthodox, including two Europeans—repaired to a beautiful place called “Sankaranna’s Garden” in Magadi Road, about 2 miles from the City of Bangalore, and spent the whole day from morning to evening in happy company there. No cooks were

engaged, the intention being that all work, whether cooking or serving, sweeping or removing the leaves, should be done by members of the party themselves, not only that they might learn self-reliance, but that it might conduce to an atmosphere of unity and comradeship. As soon as the members reached the place in the morning, some engaged themselves in cooking, some in assisting in the culinary operations, some in cleaning vessels, some in drawing water, some in a host of other miscellaneous ways. Each felt that the work was his, and all vied with each other in the desire to be of service. Others who were free looked on at the youngsters making merry, but gradually the contagion of joy-making drew them into the youthful circle. It was indeed a sight to see men of ripe years,

temperamentally prone to be reserved, freely mix and play "hot potatoes" and other games with little boys and girls as if they were themselves children, and enter into the spirit of the games too with evident glee and frequent peals of laughter! Dinner was served in open air under shady trees and was immensely enjoyed, not the less so because it was, so to speak, self-prepared, and the amateur cooks proved themselves in no way behind the professional ones in the quality of the preparations. After dinner there was music—excellent gramophone records and also songs by some lady members with beautiful voices.

After the lighter side of the day's functions was over, the members gathered together in the evening for the more serious part of the day's work. There, in that pleasant garden, under the cool shade of the beautiful trees and amidst the golden hues of the evening, the soft murmur of the leaves, and the sweet singing of the birds, the members sat round together as around a family hearth, with the setting sun as the symbol of unity in the absence of a camp fire which we could not have as it was not yet dark and some of the members had to return to the city before

night fall. About 20 short selected and inspiring passages from the BROTHERS OF THE STAR and other books suitable to the occasion were read—each by a member in turn. Mr. A. Venkatesiah of Mysore then spoke in Kanarese on the object of the gathering. Finally, Mr. K. Venkataramiah, the Divisional Secretary, addressed the members in English in a short speech as to the deeper significance of the function. He dwelt on the wonderful feeling of unity and brotherhood and the spirit of service manifested by one and all in the course of the day's work which he said was most valuable as preparation for the Lord's Coming. He exhorted the members to cherish these feelings as a most precious memory of the occasion.

With the chanting of the Invocation by Mr. K. S. Chandrasekhara Aiyar and the singing in chorus of the same, set in music in Samskrit, the pleasant function came to a close and the party dispersed.

The expenses were entirely met from contributions from members, of a rupee per head.

Utmost peace and harmony prevailed among the members, and every one felt that he or she had enjoyed not merely a holiday but truly a holy day.

REPORTS

The Bangalore City Star Group

(Report for the month of January, 1925)

The number of members on the roll is 214, including 42 associates.

The monthly meeting of members was held on Saturday, the 3rd January, 1925, when a number of people who attended the Theosophical Convention and the Star Conference in Bombay gave their impressions. It proved to be a very interesting meeting.

With a view to infuse the ideals of the Star among children in their most impressionable age, children's meetings are being held every Saturday evening. They are taught singing, and after some moral instruction by means of stories which they are encouraged themselves to give out, refreshments are given to them. They are also

instructed in physical drill. Children enjoy these meetings. Three such meetings were held during the month.

January 11th was celebrated in a fitting manner. There was a social gathering of members in the morning after which a number of persons spoke about the work of the Order. The new Star building which had just been completed was informally opened on that date and the International Self-Preparation Group meeting held there in the evening. The building though small is beautiful. It is fitted with electric lights and is proving exceedingly useful as a place where members may meet for calm deliberation. The Karnataka Division Star Office is also located there now.

With a view to study historically and

critically the conditions that obtained when the World-Teacher appeared in the past and how they correspond to the present, we are now holding study classes every Tuesday, beginning from the 13th January, 1925. The life of the Christ was thus studied from the Gospels, and from the "Esoteric Christianity" and "The Hidden Side of the Christian Festivals" by our leaders, and the portion relating to the life of Christ in "The Outline of History" by H. G. Wells. We are now proceeding with Buddha's life. These classes are conducted by Mr. K. S. Chandrasekhara Aiyar and are proving very instructive.

The famous Sangeeta Vidwan M. R. Ry. Ariakudi Ramanujiengar Ayl. gave a benefit performance in aid of our Star building on the 25th January. About Rs. 115 net were realized thereby.

The activities of the Group are increasing.

An account of the Star Holiday Camp held on the 1st February is sent separately.

K. VENKATARAMIAH,
Karnataka Divisional Secretary.

The Star Group at Guntur

The Secretary of the Star Self-Preparation Group at Guntur writes :—

During the quarter ended 31-12-24, only two meetings of the Self-Preparation Group were held. There was some social work done, one item being the entertainment given to some Panchama pupils by members of the Self-Preparation Group. Besides this, a group of as many as 25 Star members attended the Star Conference at Bezwada.

Two Youth Lodges have sprung up here, and the Social Service League which has been started distributed about 35 pieces of cloth for protection against cold, among the poor.

Women members are taking an active interest, daily attending study classes at the Shree Krishna Star Group. They are also interested in the National Convention, and generally, in the political situation of the country.

As many as eight Star members, six of whom are members of the Self-Preparation Group, attended the Theosophical Convention and the Star Conference in Bombay.

Mr. Panda Baijnath reports that during the month of January last, he lectured on the "Coming of the World-Teacher" at Balasore, Halwari, Dolsahi, Denkanal and Talcher, in Orissa.

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the near Coming of a great World-Teacher.*

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab)**

Vol. XI., No. 7.

CONTENTS

April, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	97
THE WORK BEFORE US. By The Joint National Representative ...	99
ADDRESS BY THE HEAD OF THE ORDER.	101
MESSAGE OF THE HEAD OF THE ORDER TO HIS OFFICERS. ...	104
THE PRACTICAL IDEALISTS ASSOCIATION. By Theo Schuurman ...	105
THE SILVER STAR. By Norman Campbell	107
THE ESSENCE OF TRUE LOVE. By A. N.	109
THE MOTHER OF KARAİKAL. By J. M. N.	109
REPORT	111
REVIEWS	112
FINANCE	112

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1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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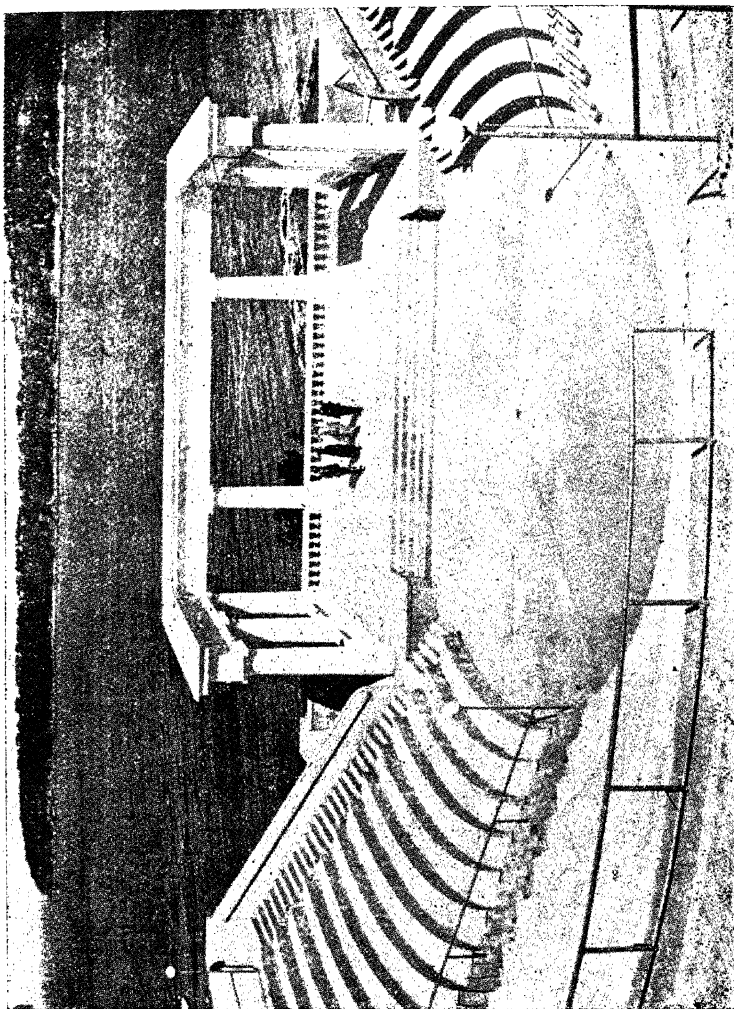
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The Brothers of the Star

OUTLOOK

BY THE EDITOR

Krishnaji has left us ; and although we had been long prepared for the event, his departure cannot but be keenly felt by all Star members, especially by those at Adyar where his stay has been the longest. With the two brothers, as we noticed last month, went Mr. N. S. Rama Rao, our Joint National Representative, Lady Emily Lutyens and her two youngest daughters. They left Adyar on March 13th, sailed from Colombo on the 15th and are due to reach Sydney on April 2nd.

Mr. Nityananda who from considerations of health had been obliged to spend at Ootacamund the greater part of the time since returning from the Theosophical Convention and Star Conference in Bombay, came back to Adyar a couple of days before leaving for Australia, much improved though weak and not free from complaint. According to a wire received from the ship before their sailing, he stood the journey well.

* * *

During about four months, that Krishnaji has been in India, he addressed a large number of meetings, at Bombay on his arrival from Europe and later during the Star Conference ; and at Adyar, in addition to a great many rather informal talks to groups of pupils and workers there, and to the boys at the Guindy School and College under the Theosophical Educational Trust.

Our Head has not left us in any manner of doubt as to the direction in

which he would have us work during the remaining year. He would have us focus our attention and our efforts with a view to bringing about a definite change in certain habits and ways of daily life, in our material, work-a-day world. The conditions of physical living are with us not determined by thinking and by knowledge ; they are the result of custom and habit and inertia. Degeneration and neglect of the physical plane life have accompanied the fancied pursuit of spirituality. And so exaggerated that evil has become that general sloppiness and inattention as regards appearance and behaviour are often taken for signs of spirituality ; whereas in reality, as our Head has pointed out, "we have stepped from the heights of spirituality into the depths of mediocrity."

He has drawn pointed attention to certain degenerated ways of living, so commonly prevalent in India—the general uncleanness of the clothes we wear and the food we eat and the manner in which we eat it, of the way we allow dirt to accumulate in the backyards of our houses, or fling it into the street, and so on. It is the same thing as regards health and hygiene—whether public or the domestic and household hygiene. All that has to be changed. The amount of stress which our Head has laid on all this is clear from his speeches and talks, as well as from his writings. They have all dealt, in a striking and insist-

ent manner with this topic—"the cleaning up of the Hindu society", as our National Representative has put it. Let us then make that the basis of our practical programme of activity as Star members, wherever we are, and whatever our circumstances or environment. If we can do that to any appreciable degree within the next eight months or so, before Krishnaji is again with us, and can show ourselves and show him *definite results*, then we may with some confidence look for greater strength and inspiration to do other things.

But if, for lack of effort on our part, we fail to take our share in this particular work on which our Head has expressed himself so keenly and so forcibly, then the chances are that we should be given the same task over again in the succeeding months, maybe years, until we have succeeded with it. For, the work of preparation for the Coming of the Great Teacher consists not merely in proclaiming the fact verbally, but in bringing about certain definite desired changes in the existing world and in the mental outlook and attitude of the society in each community and each country. And that is where Star members the world over come in, with their own particular jobs.

* * *

Ignorance or doubt as to our job should no longer be our excuse. Krishnaji has made it abundantly clear to us by indicating the nature of the work immediately before us. We give elsewhere a summary of the address which he delivered at the Bombay Star Conference on the 28th December, 1924. It does not deal specifically with definite lines of activity, but it shows us the necessity of a proper attitude of mind, and how to gain it. For, obvious-

ly, the basis of right action must be the right attitude of mind. In our next number will appear one of his addresses at Adyar in which he goes into more detail, shows us some of the particulars, drawn from our domestic and social life, in which we have fallen from our spiritual height, and offers some very practical and valuable suggestions, which we would all do well to take to heart and put straight into practice. But we should only do that successfully if we have first acquired the right attitude of mind and awakened within us the desire and the will to achieve. Where these are absent, the mind will ever try to seek and invent channels that will lead it away from the path set before it, by dwelling upon difficulties and obstacles, both real and imaginary.

* * *

In the Message of Our Head to his officers given to them during the last Star Congress in Europe, printed elsewhere, readers will see the value and importance which he attaches to the work ahead and the greater opportunities which lie before us. That Message, although expressly given to the officers of the Order, applies to all members of the Star. It brings the Path within the compass of most of us, to whom it has hitherto been far more of an abstraction than a real proposition. As he says in it, "Those who are working for the Star have special facilities and opportunities of attaining the Path." But are we looking out for them and utilising them?

* * *

The Editors of the admirable Hindi Star magazine, the *Avatāra*, printed and published at Adyar, have addressed the following letter:—

DEAR EDITOR,

I wonder if people up in the North ever care to find out what is happening to the little sapling they helped to plant down here some time ago. They will be glad to know that it is doing pretty well, and has been trying, during the short period of its existence, to prove itself a worthy instrument for the mission it has to perform. It hopes that it has given satisfaction wherever it has gone.

It has, however, still got a lean and half-starved look and is not strong enough to push itself forward and claim its rightful place in the world. It has a wonderful mission to perform and it is up to those who sympathise with its mission and believe in the need for a suitable instrument for its fulfilment, to lend it a helping hand.

You know, I am referring to our little Hindi journal, *Avalāra*. Last year, with the help of donations, we were able to undersell it to subscribers of three or more copies and thus we sold about 400 copies per month. This year, as donations are not coming, we cannot, of course, undersell, with the result that the number of copies sold is falling off. The subscription is, after all, only a rupee per annum, and it should not be at all difficult for our readers to get more subscribers for us, if only they care to try and set about it in the right way. I hope they will try to help us as best as they can.

Yours sincerely,

G. B. VERMA,

Adyar, Madras RAMACHANDRA SHUKLA,
Editors, *Avalāra*.

All its present subscribers already know its value, but judging from its subscribers' list, it does not get the support it deserves. It is well to remember that vernacular Star magazines are a useful and necessary counterpart of the BROTHERS OF THE STAR. They fill a very useful need, and will continue to do so as long as not all Star members know English, and at present very few indeed of the women members know it.

* * *

Attention of all correspondents is drawn to the notice on the cover page. In several cases recently, matter was received written on both sides of the same sheet. Such matter cannot be accepted for publication.

Divisional and Group Secretaries will greatly assist the Editor by procuring suitable articles and other original matter for publication in the BROTHERS. For some time past, a great deal of matter has had to be collected locally, in the absence of a supply from other sources.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVES

The stay of our Head, our beloved Krishnaji, has been very brief in this country, but it has been full of inspiration to all, whether they came into contact with him directly or only through his speeches and writings. We, at Adyar, know full well, how different was the atmosphere while he was here. It was a time of great trial and the testing of strength and the sincerity of our professions. There was

a constant spiritual urge, which one and all felt. It is by such tests and trials that we shall be trained to receive the great World-Teacher. If we break down and fail now, how shall we be able to face the much greater strain and test of strength that will accompany His Advent? Krishnaji has gone away to Australia, but he has left for us a stupendous amount of work to do. His stay during the last few months in

India, was productive of a good many constructive proposals. It is our duty, if we profess to be true followers of his, to carry them out to the best of our ability.

The chief theme of his talks during his stay was the extreme urgency of the cleaning up of Hindu society, from the point of view of individual habits, religious degradation and communal defects. He laid great stress on the necessity of focussing attention on the physical plane. We Hindus are apt to live a spiritual life only in the non-material world, and totally ignore the physical life that we lead and degrade it to the utmost depth. An individual, often very religious-minded, leads a physical life, which is dirty, ugly and unhealthy. Full of high thought perhaps, and noble emotions, his personal habits are very unclean, his clothes are dirty and his general appearance very dishevelled. What Krishnaji wanted to lay stress on was that unless these details of life on the physical plane were made pure and beautiful, spiritual life would be stunted and distorted and further progress would be completely stopped. The way we keep our body, the immaculate attention we pay to it, the kind of clothes we wear, the food we consume and the houses we live in, were all matters which needed considerable attention from Star members, especially in India. The physical glory of India can only return when her life on the physical plane was again revived and purified.

What clothes we wear is dictated not by considerations of convenience and hygiene, but by false ideas of dignity and beauty—often it is mere slavish imitation of the West. Cleanliness, beauty and comfort should be the only

considerations which should guide us in choosing our dress.

The food that we consume is often wholly unsatisfactory. We merely follow the custom of ages, which have put on a thick layer of evil accretions, and the simple régime of ancient days, which was evolved by men who knew, has been totally changed and perverted. The tongue is the sole determiner of the ingredients of our diet. No one cares to make a systematic study of dietetics. We pay more attention to the kind of food that we give to the cow than to the kind of food we eat ourselves. Star members, who wish to revolutionise all departments of life should at least make a study of what investigations have already taken place in dietetics.

Further, we are so accustomed to ceremonial and its supreme power in purifying all things, that so long as certain traditional practices with regard to the arrangement of the kitchen have been observed, we do not bother to find out whether those conditions have necessarily involved cleanly habits in the cook and clean food as the result. Much of the illness, disease, fatness and other ailments—which necessarily mean diminished usefulness—are due to this lack of care and attention to the details of the kind or the quantity of food that one takes.

Next, when we examine our houses we find that they are neither clean nor beautiful. We build them without any considerations either of utility or of æsthetics. They are neither specimens of Hindu nor of Western architecture, but a hybrid product of an unhappy mixture of the two. Moreover, no attention is paid to the arrangements necessary in a house for the

leading of a healthy human life. Very often it is more like the herding of cattle than an abode for the leading of a free and healthy life by human beings. Nor are the houses kept clean. Dust is allowed to accumulate, broken glass panes are not replaced, cracked walls and floors are allowed to gape for years without repair, drains are not properly constructed, and if there is a garden, it is kept in a dilapidated condition, there

is no systematic supervision of the home. Things are allowed to drift. We live too much in a world of ideas and doctrines, ceremonies and ritual, to bother about the details of physical existence. But our Head has been reiterating during the last few months that unless we in India climb down from the clouds and put our feet firmly on the ground, we shall not be ready to receive the great World-Teacher.

ADDRESS BY THE HEAD OF THE ORDER

On December 28th, 1924.

[Summary of the address by Mr. J. Krishnamurti delivered at the Bombay Star Conference on the 28th December, 1924.]

If an address or a speech is to be of any value, the audience must listen carefully to the various points dwelt upon by the speaker and they should cultivate the habit of applying them to their own character and personality, but unfortunately, most of us invariably apply the criticisms to others and never to ourselves. Our Protector once said that most audiences did not listen nor could distinguish between the profundity or the superficial quality of speech. Those who have great experience in listening to a speech must realise, when a speech is being made, that it is of the utmost importance to see if anything can apply to their own selves, which can help and which can change. His words should change you while you listen. Bishop Leadbeater told me that it is not sufficient merely to listen and to carry out the suggestions momentarily, but that they should leave a definite mark for ever, and should give a particular shape to our nature and character.

I want to urge therefore, that you should listen in a critical fashion about self, with a particular mind that wants to discover the means for bringing about a change in the self. Generally, a meeting is attended by people because they like the speaker, but I hope that all meetings

are attended because of the ideas given out and not because of personalities; because later on, when the Teacher is with us, when we shall be carried to the greatest heights of enthusiasm and depth of devotion, it will be much more difficult, if we do not learn to criticise our personality now. We must be able to be impersonal. Whatever teaching may be unfolded, one never learns the profundity of the truth, without impersonality. How far have we changed, how far has our vision been enlarged, how far have we grown big in emotion—hatred, jealousy, affection—how far have we carried out the implications of any truth, how far has the coming Teacher changed us in daily life.?

When the Teacher is with us, He will undoubtedly have disciples of His own, but each one of us, if we want, can become such disciples, because we can understand, because we can influence others in changing; that is the value of any teaching. Now, let us for the moment examine our lives from the standpoint that we are true disciples, with devotion which is firm and unchanging:

I am a person, who does not believe that one can be spiritual, even if one does not use spiritual knowledge in helping others, and in making the ideal so simple and common that all can understand. The Teacher will not

teach new philosophy. He will show us how to live and how to be happy on the physical plane. Starting from the physical plane, let us examine how we can make spirituality helpful to others. If any one is really desirous of becoming a true disciple, one takes stock of oneself. One has a mirror which reflects in it one's emotion, intellectual capacity and one's thoughts. Have a mirror in your mind and emotion so that you know yourself. Stop and question yourself whether you are doing the right thing and whether it is in line with your belief. We do not do so, otherwise we would be Masters. We are not self-recollected enough. We do not do enough self-inspection.

I do not believe that you should kill out ambition. When the great Teachers say "Kill out Ambition", they do not say that you should become negative. Some want to kill out all desire, but we are trying to be different. We must have ambition and desire, not for self, but because it is the right thing. Right ambition and right desire make one active. Purify them and nurture them and keep them in a separate compartment from self.

The first thing for us, if we are to achieve this, is to learn restraint. It must be a restraint that does not produce complexes and which does not suppress the mind, but which makes you aware of what you are doing, thinking, feeling all day. It should be carried on always. With us, Indians, we have our minds too full of spirituality to restrain ourselves. We have not a mirror in front of us. Those who have observant eyes to see what capacities lie within can see better. Therefore, I want to urge restraint on some of you. Most of us are elders, and I want you to go home mentally and see whether you exercise restraint from morning till night. Look at your home and your life and see whether it is natural or false, whether it brings opportunities or they just come because you cannot help it. The restraint must come because you want to become true disciples. Therefore, through

all your life you must walk with restraint and intelligence.

Let us take the case of children, because they are going to take our places and they may have the chance of becoming truer disciples. What restraint has a child, but why should we expect it of him, if the parent has none? You notice that parents who have no restraint have children who are also unrestrained. Parents do not take the trouble to correct the children kindly. Mothers merely watch the children and neither encourage nor discourage them in their efforts. They do not know what restraint is and when they grow up they are incapable of restraint. We have not had the training from youth upwards. Many of us produce children without knowing what it means. "Karma," they say, but it is rank hypocrisy. Because you have no restraint, you make the children's life and future miserable. Those who have no restraint should have no children. A boy who is trained with restraint grows up dignified and purposeful, while one who grows without restraint is undignified and vacillating. We should have such a restraint that those around us should feel it. If a parent correct his children, how do you expect him to change the world and become a true citizen? Why do you throw back your children to tradition? Your belief is apart from your family. It is of no value, if you do not even bring up your children in the right way, if you do not know what to do, or what they should do in life. They are ill-educated and badly brought up, and when they go out into the world, they find it different and thus the old wheel of sorrow goes on and on and on. How many of us have not a set of 13 children, yet how few in the family have achieved anything? They become degraded, because you cannot supply enough food or clothing to them. So every Star member must have some concrete idea about training children.

Restraint must be exercised on the physical body. Few of us can sit perfectly still for any length of time in a dignified way. There must be dignity and restraint in all

of us. Lecturers have often to face people, who are asleep, yawning and untidy, with no restraint over their minds,—and their eyes wandering. They do not listen nor learn. In doing these little things rightly and magnificently, you become great. We should always be alert and see how we behave—mentally, morally and physically. If we have no restraint, we lose ourselves, we become negative, slack and irresponsible.

Let us look at our lack of restraint about others. Though you believe in Atman, Unity, etc., if you do not restrain, you are a greater sinner than unbelievers. In streets, there is pushing and shouting—no restraint, no order and no consideration for others. These are the things which matter. The moment you have affection for others, restraint comes, because you are unselfish.

Restraint of the mind is also essential. Concentration is useful and necessary, but how you utilise your intellectual power is still more important. We, in India, are intelligent, but we are repressed. Millionaires become intelligent because they have grit and they strick. Mr. Jinarajadasa once said that Hindus have plenty of ideas but they are very impractical. I wonder why it should be so. I think it is because their belief is not strong. If you believe fundamentally, then you change the world as well as yourself; then you have a conscience which has a purpose and which changes desire. An intelligent kite-flier knows when to relax and when to pull, to keep the kite up and to prevent it from falling to the ground; so must we use ourselves by intelligence.

We have thought, felt and heard, but we

do not listen properly and change. If you have restraint and a conscience which acts precisely and logically, then you understand what life is and why the Great Teacher is coming. The person who is vague and has no restraint, is the worst enemy of the people. If you can mould yourself now, then when the Teacher comes, with greater power and glory, you will have the capacity to help others and become true disciples of the Master. There is no use in having a meeting, if you have no true idea of what it means. These meetings always remind me of the time of Cæsar, when he cheered his army by narrating to them the exploits of the Romans. It is the same with us, but we have a bigger person than Cæsar behind us. We have One Who is dominant and gentle, Who is forceful in achievement and peaceful in method. That Cæsar is behind us, urging us to go on till we become true disciples.

We must go out from here with the resolve to conquer. If we are true Indians there is nothing we cannot conquer. We shall then be His Generals and then everything will become easy. We shall then distinguish between the great and the small. It will give us a different happiness. If you have the belief that the Great Teacher is behind you, go out with that conviction, with a determined purpose, with hands full of the spoils of war. We shall then be the embodiments, in our own measure, of that Teacher and when we meet again we shall be different. We shall have evolved a new spiritual aristocracy. Come back with a clear brow and with the knowledge that you are master of yourself.

MESSAGE OF THE HEAD OF THE ORDER TO HIS OFFICERS

[Given at the Business Meeting last year during the Star Congress at Arnheim, Aug. 11-12-1924.]

At the risk of repetition and of boring some of the people perhaps, I should like to point out, as I said the other day, how very important it is that all the National Representatives in every country should become definite disciples of the Master. I have been thinking over that particular thing for the last two days, ever since this splendid Star Congress started, and I cannot help feeling, if there were more people in touch with the Master, what splendid power we should possess for directing the Star work along right channels.

I do not think I am exaggerating if I say that we can do a thousand times more work and be of greater service if we take that as our aim within the next few months or during the following year, specially after Dr. Besant's meeting last night. I felt so moved during that meeting, thinking how I could be of more use in helping those who are not on the Path already.

I am really terribly in earnest over this matter. To me there is nothing so important and so vital as that everyone of the officers of the Star should become a worthy channel or representative, in the right sense of the word, of the Teacher.

At present we all possess some kind of title—National Representative, Organising Secretary or something of the kind; but if we were, *inside*, the real representatives of the Master, we should have a greater facility to work and a greater force to wield to help each country and individual member. I would again remind everyone of you of the vital importance of this thing.

Those who are working for the Star have special facilities and opportunities of attaining the Path at this particular moment, because of the Coming of the Teacher. Those of us who are Star members, specially those who are National Representatives, representing not me but the Star in their own countries, should realise that they are the direct channels of the Teacher.

Of course that does not mean that they have the right to use His name or that they are directly in contact with Him, but what I do want to say is that they can become, more than others in the world, channels for His influence. We are all in the world to learn, and National Representatives would be able to teach and to learn better if they were in contact with the Master. I know one or two who are so in touch within the Order, and I should like by this time next year, when we meet again, that there should be not only three or four, but dozens who have also attained this direct touch with the Master.

I am quite convinced you can all so become Probationary Pupils if you have that desire, that intense feeling. Most of you know the required qualities, the difficulties that are in the way, the tremendous responsibilities it involves. You need to get first-hand knowledge whereas most of us have second-hand knowledge, which is really of no value unless it wells up in each one of us as a brilliant flame consuming desire; and it is my intense longing (and I am not exaggerating when I say longing) that at the end of the next year all the National Representatives should be Pupils of the Masters. You *can* do it. I assure you you can do it. It is one of the easiest things to do if you have the right spirit. When you do it and have become the Master's Pupil in the outer world, then the Path of Divinity is open and in front of each one of you.

First of all you must open the gates, and I cannot urge this more earnestly than by saying that I am going to think of every National Representative every morning and push them into it in spite of themselves. Because I feel so intensely about it—you have no idea how strongly I feel—I can only say that during the last three years the feeling has grown upon me that the National Representatives and myself should be much more worthy, much greater, much more

intense, in the right sense of the word; because you have no idea how one can use that influence if one comes in contact with the Teacher.

It depends upon you. You are going to

do it, one and all, because you *must* do it. There is nothing else in life but to do it. I could go on for a long time about it, because I feel so very keenly, but I hope my keenness will wake you up and my enthusiasm find a way into your hearts.

THE PRACTICAL IDEALISTS ASSOCIATION

By THEO SCHUURMAN

Innumerable signs show that the changes in the world are more rapid than they have been for many centuries. The thoughts of brotherhood, co-operation and internationalism are spreading fast and wide. Not only are they working in the mental world where the thought-forms play upon the minds of masses of men and women who never before were perceptible for them, but they also materialise in practical results which are visible everywhere.

These practical results as the outcome of high Ideals are the things which make their executor a Practical Idealist instead of a dreamer and castle builder.

Knowing that "union makes strength" and that a better social order can be more efficiently prepared by the joint efforts of many than by a few individuals, some practically minded Idealists came together under the leadership of Dr. J. J. van der Leeuw and started the Practical-Idealists-Association at the Leiden University, in Holland, in 1918. The Association is meant specially for young Idealists (although there is no age limit and some of our co-workers are above 70) of every belief and class. The most different elements in the present social system readily come together to work for this common cause, because they feel the need for changes and are moved by the same spirit.

The Ideals, which unite us and which inspire us in the great task of building up a new civilisation, are laid down in the following declaration of Principles:

Instead of allowing ourselves to be dragged along by the common course and lamed by custom,

we will try to remain ourselves wherever we are, and we will never cease striving to live according to the following Ideals:

1. *We will serve mankind instead of chasing after personal profit and advancement.*

2. *We will control our lower nature instead of letting it control us*

3. *We will discriminate between the inner reality of things and their outward appearance.*

4. *We will co-operate with all who are of like mind in order to form a better social order inspired by these Ideals and we will not allow any outward differences to act as barriers.*

So great is the binding force of these Ideals that everything else which should otherwise divide us in the work for the new civilisation now seems to us of mere outward appearance which we do not allow to act as barriers. Our organisation is built on the new spirit. There are no laws, rules or binding precepts and no committees and inactive members, but all are *co-workers* and we all feel the movement as part of ourselves, and not as an ordinary society where one goes now and then to hear a lecture. Every local group has a leader who divides the work, but the co-workers carry it out. We do not believe in rules as long as the spirit is there to take their place. The Ideals give each individual a line of conduct better than any number of rules can ever do.

We never vote. Voting is a coarse way of suppressing a minority; it divides into parties, instead of uniting the different views. When we do not agree, we talk things over, until we come to a mutual understanding and find

a solution for the problem. This is *always* possible. The P. I. A. as such does not stand for or against anything on which not all the co-workers agree. We have no programme of action, but groups of Practical Idealists take up certain activities and find support from any number of co-workers.

In the new social order, as in the old, every single person has his work, but it is the spirit in which the task is taken up and fulfilled which makes the difference. To cultivate this spirit in us, we have in our organisation so-called *general groups* in which the workers try to develop their Ideals and to find expression for them. All different kinds of subjects are taken up by such a group and studied in the light of our Ideals. To bring about changes in the existing world we need three things:

- 1 the will to do it,
- 2 the knowledge how to do it, and
- 3 the actual doing.

It is with this first part of the work that the general groups are concerned. The will to change has, from an unstable grasping and a faint longing, to grow into a well-directed, one-pointed will. Then comes the second stage. In *study groups* a certain subject is taken up and studied from all sides so as to get a thorough knowledge of it; and then in *practice groups* this knowledge is used to bring about better conditions and to change the world so that it will become easier for others to live in according to our great Ideals.

In the seven years of its existence, the P. I. A. has grown into an international youth movement with its centre of activity in Holland. Apart from the very important work of building up in the co-workers the spirit of the coming age, as laid down in the declaration of Principles, very active

part has been taken in different kinds of social work such as prison reform, child welfare, work for the blind and improvement of domestic environments of the workman.

Owing to the fact that a great many teachers are co-workers of the P. I. A., much work has been done in experimenting and establishing the new methods of education.

As many co-workers belong also to the different grades of the Labour Party in Holland, another activity consisted in bringing these parties closer together to co-operate for the forming of a better social order.

Every year the P. I. A. holds a Camp, where for a short period a community is formed in which the spirit of the new age is fully developed. The strong spiritual force which goes out from these Camps is a guarantee for the earnestness and vigour with which all are striving to build up a unity based on brotherhood and service.

The atmosphere of these Camps is most favorable for the promotion of peace, for which the P. I. A. works hard, and a few years ago we had the satisfaction of bringing together French and German students, when for the first time after the War they came to a mutual understanding and went home resolved to spread kind thoughts about their former enemies and to propagate a feeling of true internationalism.

It is my belief that when the World-Teacher comes, He will find in the Practical Idealists Association a strong band of workers who are ready to co-operate with Him, because they have prepared themselves—though some perhaps unconsciously—for His Service.

THE SILVER STAR

BY NORMAN CAMPBELL

[Reprinted from the *Punch*, Melbourne, Australia. The article is accompanied with several illustrations of the Amphitheatre one of which is reproduced as a *Frontispiece*.—Ed.]

The belief of the Order of the Star in the East is set out with crystal clarity:—

"We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes."

Very little mysticism here, one would say, although the Order had its inception in the purple East—at Benares, in 1911.

The belief of the Order has found concrete—literally concrete—expression in a practical way. At Balmoral Beach, near Sydney, the Order has erected, as an enduring monument, an immense and very beautiful amphitheatre. It is designed to receive the Christ, whose second Advent these practical idealists believe to be near at hand.

The Director in Australia is Dr. Mary E. Rocke. A remarkable woman with a striking personality, this. Clear-eyed, alert, eminently sane and practical, she is dressed in a light summer frock, and her grey hair is shingled in the approved manner. She is a Doctor of Medicine and used to practise in London. She has travelled widely and knows the men and manners in many lands. She converses delightfully. Balmoral is, perhaps, the most beautiful of Sydney's many beautiful beaches, and it looks its radiant best on this sunshiny afternoon, with its twinkling wavelets and wooded headlands. There, at the northern end of the arc of golden sands, stands the Amphitheatre—chaste and austere, with its massive white entablature resting lightly on the abacuses of the fluted Doric columns.

It is the rear elevation that faces the beach, its very feet almost laved by the lapping waters.

In the basement is a long refectory with tables for a hundred guests. Near by is a wide kitchen, presided over by voluntary workers. "All the service here is voluntary," remarks Dr. Rocke.

An air of up-to-date efficiency pervades the place. There are telephones, electric light, and modern appliances everywhere. We ascend flight after flight of concrete stairs, passing spacious rooms—a library, and reading room, rest rooms, retiring rooms with fine baths, a "green-room," and so on. Three of these are 54 feet long, two of them are 12 feet, and another 24 feet broad. There is also an *annexe* at the side, three floors high. At the ends of these rooms it is interesting to see the natural rugged rocks of the cliff-side on which the structure has been built.

The piers on which the raised seats are supported are strong enough to carry a locomotive. Nothing short of a convulsion of Nature could shake the place.

The stage is of vast proportions. A party from the Melba Operatic Company were tremendously impressed with it; here, they agreed, was the ideal setting for grand opera! Allan Wilkie, too, was another visitor, one day, and longed to play "Julius Cæsar" in such an atmosphere. Apart from its religious significance the Amphitheatre will certainly play a part in the cultural development of Sydney. The Order of the Star in the East assigns no actual date for the second Advent. "It will be soon," the faithful insist, "'for the Son of Man cometh at an hour when ye think not'". Beyond that they decline to commit themselves.

The Amphitheatre itself is hewn out of the living rock of the rugged cliff's side, the quarried stone being utilised for the concrete required for the added structure. The widening horse-shoes of concrete seats are capable of accommodating over 3,000 people. Each seat is an offer to foundation members at prices ranging from £ 10 to £ 100. Many have been sold, and each of these bears a small brass plate with the name of its holder,

the tenure being for 25 years. The Amphitheatre took a year to complete and its construction cost £12,000. This large amount was contributed by members of the Star in the East from all over the world. "Twenty different countries are represented here," says Dr. Rocke.

Calm on the seas, and silver sleep

And waves that sway themselves in rest.

This is indubitably one of the world's beauty spots, with its view of the Heads—North Head and Middle Head—and of the wide Pacific beyond. A fitting and poetic setting, worthy of the noble aspirations which inspired its creation. Whatever may be our individual views on the subject, it is certain that the Message which the Order believe will be delivered here is one of stupendous significance to the world at large. Inconceivable in its sublimity, it is only in silence that most people can pass beyond its mere words.

"The Message and its joy are for all the world," says Dr. Rocke very earnestly, "including all peoples and all religions."

The Order of the Star in the East has one condition for admission to it, and one only: A belief in the near Coming of a Great Teacher. No member is committed to any creed beyond that near Coming of a World-Teacher.

The Director chats freely about the work of organising, planning, and building the Amphitheatre. Some of the newspapers refer to it as a stadium or an arena. As well call it a race-track or a cyclorama.

Says Dr. Rocke: "Mr. E. R. Justelius is the architect. It was an awkward site, with its steep cliffs and rugged rocks. Only an architect who was essentially big in his conceptions would have tackled it. But the great beauty of the view made such an appeal that all difficulties became a secondary consideration. Besides, there was not such another site to be had on the Harbour. You see for yourself, 'Through it everywhere the breath of Beauty blows'."

"Oddly enough," Dr. Rocke goes on, "the structure has been listed by the authorities as under the Theatres Act, hence you see the usual panic or escape doors of the ordinary theatre with their 'exit' lamps all complete. But in an open air place like this, built of solid concrete in every part, with not one piece of woodwork, such rigorous regulations against fire seem superfluous. To watch from here the sun or moon rising between the Heads is a wonderful sight. I think, quite apart from the religious aspect, joy and uplift must come to most people here, because of its beauty, peace and harmony."

The Amphitheatre, for all its suggestion of ancient Greece, is modernly equipped. There is a projecting room—concrete, of course—for the cinematograph.

"Yes," says Dr. Rocke, in answer to a question, "We shall certainly have moving pictures from time to time, provided we can obtain suitable films. Also we intend to install a wireless outfit."

Then Dr. Rocke answers another question. "Looking back over history," she says, "a great Teacher seems to have appeared every 2,000 years. According to Biblical data it is now approximately 2,000 years since the Christ was on earth. We believe it is not unreasonable to expect Him again now."

"Has the Order many adherents in Australia?"

"Yes—some hundreds in Adelaide, more in Melbourne, and perhaps a thousand in Sydney."

Reluctantly, for the place has a singular charm, we descend to the stage level—which is something near 90 feet above the sea—and presently take leave of our hostess.

"Leave thou thy sister when she prays"—quotes one of our party.

And so we go back to everyday life, leaving Dr. Rocke gazing out to sea, a trifle wistfully, it seems, as she stands at the stately Amphitheatre door, listening to the rhythm of the lapping waves.

THE ESSENCE OF TRUE LOVE

By A. N.

Love is a general theme for a novelist, poet and philosopher. Each has his own point of view and moulds his material to suit his idea. But one that has understood it well sees no essential difference among these conceptions. The urge is the same in all forms of love treated from any angle.

Sentimental writers do not always give a story of ideal Love. It is rightly imagined and properly worked out only by the great writers of the West and by the classical poets and dramatists of the East. The latter have developed this kind of writing to perfection. Such classics agree in their essentials with those in English literature.

This noble emotion has its root in selflessness or self-sacrifice. The pining lover, the living parent, the true friend and the sincere devotee are all of the same type, since the ego is not predominant in any of them. All are equal in forgetting their individual selves. It is very often doubted whether a lover's attitude may be put on a par with that of a devotee. That tender yearning for a personal god is not very much dissimilar to that noble instinct in man for his mate. The difficulty arises because of the wrong conception that most of us have of the latter. It is the entire surrender of self that characterises the two. That feeling of Portia when she says :

"Happiest of all is that her gentle spirit
Commits itself to yours to be directed,
As from her lord, her governor, her
king",

is not very different from that emotion that expresses itself in the song-offering : "I am only waiting for Love to give myself up at last into his hands."

A mother's feeling is similar to the above and there is no mistaking in maternal love. It has become proverbial. The love of a cow for a calf is often chosen as a comparison for the devotion towards a personal God. The same essential of selflessness goes even to the extent of self-infliction or self-defamation, as is so nicely depicted by our modern writer in "Lady Windermere's Fan."

Such is then the spirit of true Love and we may take it as the right test. Ego and Love can never co-exist. If there is the one there cannot be the other. It is a natural law and will admit of no exceptions. Even in politics there can never be true love for a country or a Nation if one cannot forget his own individuality. If the self does not go, it is no longer true love or patriotism but self-seeking or self-gratification. Hence it is that service is the real test of patriotism, and he who is not prepared to serve or to show a willingness to obey when occasion arises is least fitted to command.

THE MOTHER OF KARAİKĀL

By J. M. N.

[Gleanings from the *Siddhanta Dipika*, a defunct journal of the Shaiva Siddhantins.]

The life and incidents of Kāraikāl Ammai-yār are given in the Periyapurāna of St. Sekkiliyar, and we follow the account as far as it goes.

In the famous sea-port town of Kāraikāl, inhabited by merchants noted for their virtue and veracity and wealth, there lived once a merchant by the name of

Dānadattā. As the result of his great tapas, he was blessed with a daughter who was named Punitavādiyār (the immaculate). From her earliest years, she developed instinctively a love of God and was given to the study of religious literature and the service of God's devotees. After she attained her proper age, the parents were casting

about for a suitable match, and they had an offer from the neighbouring town of Negapatam. This was approved of, and Punitavādiyār was married in great pomp to Paramadattan at Kāraikāl. The parents were not willing to part with their only daughter, and they assigned a separate house and large property to the son-in-law, who agreed to live in Kāraikāl.

One day, Paramadattan received a couple of mangoes from his friends which he sent on to his wife. At home, a devotee of the Lord came and asked for food. Punitavādiyār had only cooked rice, and the vegetables were not ready, but she remembered she had the mangoes, and thinking that nothing was too precious to be bestowed on God's bhaktas, she served him with one of the two, and appeased his hunger. The bhakta left, and later, the husband returned about noon from his business, bathed and sat down for his dinner, and Punitavādiyār served him with the other mango fruit. He found it sweet and asked for the other. She went inside as though to bring it, and felt distressed and prayed to God who always succours those who think of Him, forgetting self. And lo! a mango was placed in her hands. She took it to her husband, who, eating it, wondered and said that this fruit surpassed anything in the three worlds and asked her where she had got it. On hearing this she was unwilling to declare the truth, as she felt that the manifestation of God's mercy was not fit to be disclosed, but she felt at the same time, that it was not right to tell an untruth to her husband. She then related what had actually occurred. Paramadattan did not feel convinced and asked her to procure another such fruit, if what was obtained previously was by the Grace of God. She went aside and petitioned to God that if He did not grant her another fruit, her words would be found to be untrue; and another fruit was surely in her hands. She presented it to her husband, and it vanished from his hands the moment he held it. He was at once struck with fear and trembling, and felt that his

wife was no ordinary woman and she must be divine, secretly determining to leave her at the earliest opportunity. With this object in view, he fitted up a ship for trading and took all his wealth in it and left abroad, and after exchanging his merchandise, he arrived at a port in the Pāndiyan territory and settled there, and soon after married a suitable girl, by whom he got a girl whom he named after Punitavādiyār.

The relations of Punitavādiyār heard about his whereabouts in course of time, and they determined to take his first wife to him. They did so, carrying her in a palanquin, and arriving in Paramadattan's town, sent word to him of their arrival and mission. Greatly perturbed, he however determined to face the matter, and taking his wife and child approached Punitavādiyār's presence and fell prostrate at her feet. The relations wondered and asked how he could worship his wife. Paramadattan related all that had taken place, and how he named his own daughter after her, and that he felt they should all worship her. Punitavādiyār then prayed to God that that being her husband's view, she could no more bear the flesh and the beauty of her person, which were solely for her husband, wishing that she might be given the form of a demoness who could stand by God ever in prayer. She shed her flesh at once and bearing the bones alone became a demoness, by the Grace of God. The Gods showered flowers and the music of the heavens sounded; Devas and Rishis burst forth in praise, and the relations and others who stood there fell at her feet and worshipped and left.

She then composed her first poem called *Arpuda-tiru-andādi*, the wonderful *Andādi* of 100 verses, and no one reading it could but feel the wonderful beauty and pathos and love that permeate those verses. To the God-overpowered, there is no caste and company, shame and pride of etiquette. They move in a world of their own, loving God, delighting in God, revelling in God, and rejoicing in God. They become mad of God and the world accounts them also mad.

They become God-possessed and the world accounts them as Demon-possessed. Says Saint Tāyumānavar :

Like babes and demon-possessed and mad men

Do the great Jnānis behave.

And truly enough, as Punitavādiyār moved about in her Demoness-form, the world fled from her presence, but what did she reck how she appeared to the truthless world if she was accepted by the Lord of the worlds?

The story goes on to say that she proposed to visit the Kailasa and travelled through many regions, and as she approached the out-skirts of the silver mountain, she was afraid, from a sense of lack of reverence, to walk with her feet and travelled on her head. From that spot where our Parents (Bhuvanēsa Pitram) were seated, our Mother Uma observed her and wondered what great love should have been possessed by her who was approaching on her head, with the bare bones for the body. Our Lord said that this person was His devotee and had obtained this form purposely. And when she approached the Lord, He called out to her "Mother", and she fell prostrate at His Feet, calling to Him "Father".

The poet exclaims here that the Lord uttered this good word, that the whole world might be saved. But how many do really understand all that is implied in this one word! all that love, and loving sacrifice that look not for faults but bear all faults, that love that would save from all harm,

that in fact is an expression of Divinity—Is not all this synonymous with this one word, "mother"? And when the prodigal son returns and is received into the bosom of the mother, the response, "mother"! how much does it not imply. It implies the acknowledgment of this all-love, of one's own worthlessness and the sense of joy and bliss which the acknowledgment brings about!

She rose up and when asked what special prayer she had, she said she desired undying love, and deathlessness, and that if he should be born again, she should never forget Him, that she should ever dwell at His Dancing Foot, ever singing His praise. The Lord granted her prayer and told her she would see His Ananda Tandava at Tiruvāṅkādu. She accordingly retraced her way to Tiruvāṅkādu in the same way, and sojourned there, singing many hymns, waiting for the day when God would fulfil her wish. She sang her last hymn when she beheld the Lord at His Dance; and she was taken to His anklet-sounding Feet with her own song ringing in the ears of the Lord.

Such is the narrative as given by Sekki-liyar and it is replete with many lessons. It teaches us many domestic virtues, and above all, that the worship of the flesh and beauty are of no avail; and even if the world should reject us for our faith in God, this is alone what would land us in everlasting Bliss.

[Extracts made by C. VASUDEVAIYYA.]

REPORT

ANAND GROUP, LUCKNOW

The Lucknow Anand Group of the Order of the Star in the East was fortunate enough to give a warm reception to Dr. Annie Besant, D.L., the Protector of the Order of the Star in the East. She came to Lucknow on the 12th February, 1925, in connection with her political work. Dr. Annie Besant and her party were received at the railway station by the Group Secretary and Star members. Mrs. Besant was kind

enough to spare time for the Star meeting. A special meeting was convened on the 15th February, 1925, at 3 P.M., when she gave a very impressive address to the members of the Star on the Coming of the World-Teacher. About thirty members were present. Mrs. Besant laid great stress on the nearness and importance of the Coming of the World-Teacher and exhorted the Star members to sacrifice and become practical

servers. She indicated several ways through which the real work could be done.

After the meeting a photograph of the members of the Anand Group was taken at the Guest House of the Vice-Chancellor of the University where Dr. Besant was

staying. The Secretary on behalf of the Group saw Dr. Annie Besant and her party off on the midnight of the 16th February, '25.

SAT NARAINLAL,
Group Secretary,
16-2-25.

REVIEWS

Pudu Yugam (The New Age).—The first three numbers of the Tamil journal of the Order of the Star in the East are now out. After the death of Bro. T. B. Bashyachariar, *The Tārakadutan* (The Messenger of the Star) was arranged to be taken to Madras to be edited by Rao Sahib S. V. Kanakasabhai Pillay of Triplicane. The Tamil journal has now changed its name to *Pudu Yugam* and is appearing in a more attractive form with illustrations and a series of good readable articles. One of the regular features of the magazine is the printing of some of the Lives of Alcyone, now published in English by the Theosophical Publishing House. Rao Sahib Kanakasabhai Pillay is a learned Tamil scholar and his devoted work is seen easily in the pages of his own writings in the monthly. The articles are of wide interest and include, among others, a translation of the Head's address in Bombay, the Essence of Bhagavatam, a series of articles by Sir T. Sadasiva Aiyar, the geographical position and geological formation of the land of the ancient Tamils, extracts from interesting writings, and lives of saints and patrons of learning and religion. We wish the journal all success. The Subscription is Re. 1-8 as. *per annum*. Orders can be sent to the Editor, No. 3, Muhammad Abdulla Saheb Street, Triplicane, Madras.

Dinakaran.—This is a new Tamil monthly edited by Mr. Tiru Raghavachariar, Head Tamil Pandit, H. H. School (Madras?). It is very nicely got up with a good picture on its cover. Its annual subscription is Rs. 5. The December issue under review contains articles of a varied nature, and among them are Parāvidya and Aparāvidya, Itihasas, the Art of the Ancient Aryans, Material versus Spiritual Greatness, etc. We observe that most of the contributors are from Maharashtra and so evidently, the articles are translations from English. We note from the declaration of the policy of the paper that it is the intention of the management to print articles by experts, scholars and professors, the subjects to include those of Economics and Politics. The political articles in the number under review deal mainly with the Congress and the creed of its exponents.

So far in Tamil nothing much has been achieved in modern times. As said in this issue, the trouble has been either ignorance of the greatness of the language, or contempt for the language due to abnormal foreign studies or lack of interest caused by ignorant editors and authors. It is a good sign, anyway, that attractively got up magazines like this with a large range of subjects are coming out now.

B. R.

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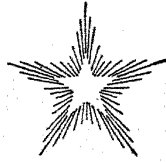
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Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab)**

Vol. XI., No. 8.

CONTENTS

May, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	113
THE WORK BEFORE US. By The Joint National Representative ...	114
ADDRESS BY THE HEAD OF THE ORDER AT ADYAR	116
KRISHNAJI. By N. R. D.	120
FROM THE FRONT	122
IN THE STAR LIGHT. By D. B. Dhanapala	124
CORRESPONDENCE	127
REVIEWS	128

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1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

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The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

The 25th May is the birthday of Krishnaji, and with homage and devotion we dedicate to him this number.

* * *

It was Krishnaji's parting message that the Star in India should take up the campaign of purification of the religious and social life. From Fremantle, the first Australian port touched, a letter comes again drawing attention to it as the special work of the Star in India. He wants each Star centre to be "a source of inspiration". How far this wish of his gets fulfilled, depends upon the exertion of each individual Star member.

* * *

In the last number, in pursuance of this wish of his, we referred to the topic of "the cleaning up of the Hindu Society" as one of vital importance to the Order in India. If we were to examine carefully our daily life, we should find that the cleaning up process can be carried out in numerous respects, and if we mean it at all seriously, we ought to take it up systematically and carry it through vigorously and persistently. We have already indicated the line of work and some of the most urgent details of daily life which call for a change. The intensity with which our Head perceived the need of the change, all those felt who knew him and heard him. Read the Address, appearing in this number, which he gave to Star members on the 11th March at Adyar, and you will feel it, though not quite to the same extent. It is not so much for

the officers of the Order in this matter to give the lead, say, by starting new organisations—though, within limits, they can give a good deal of help—as for individual members themselves, to set to work and to achieve.

* * *

News from the Front, that is, from where our Leader and Chief, Krishnaji is, comes by last mail in the shape of a letter, appearing elsewhere, from Mr. N. S. Rama Rao, our joint National Representative who has accompanied him.

* * *

Scotland is as energetic as ever. Its National Representative, Mr. Ralph Christie writes:—

We have been very busy in the Star in Scotland and look forward to quite a strenuous time. Dr. Arundale and his wife come up for our T. S. Convention and then we are going to have them for a STAR day in Edinburgh on June 22nd and one in Glasgow on June 23rd.

We have Mr. D. Rajagopal coming from Cambridge to stay with us at the end of June and we will be going round some of the Centres with him and also showing him something of Scotland. Then comes the Star Camp in August. It is going to be a great show this year again. I think we will have over 30 from Scotland.

Then in October we are having Bishop Mazel from Holland to lecture all over Scotland, to Star Centres.

* * *

Elsewhere will be seen a review of a scheme for Free Mass Education in Vernacular, by Rao Sahib S. V. Kanasabai Pillai, who wishes to put it into execution during May and June, this year. As he says, it is good that "at least a few experimental centres should be tried this year"; for, "practi-

cal experience gained now is bound to help work in the future". We have noticed the scheme somewhat at length, because it seems so well outlined that it might, with advantage, be tried in other parts of the country, modifying it if necessary to suit local conditions.

* * *

Our Protector was away from Adyar during the first two weeks of April on very important political work—the final revision of the Commonwealth of India Bill by the NATIONAL CONVENTION—of which she is the General Secretary—which met at Cawnpur on the 11th, 12th and 13th April. It will be remembered that last year the CONVENTION divided itself into seven Committees to deal with different subjects and report thereon with a view to the framing of a Constitution for India.

The CONVENTION met in December last and proceeded to consider a very rough Draft framed on the basis of the reports of the Committees which had been received. A Draft Commonwealth of India Bill was published in the Press and widely circulated. Opinions, criticisms and amendments were invited, the Bill was much discussed by political associations and in the Press, and in the light of amendments and criticisms, received during nearly three and a half months, a Revised Draft was prepared embodying the alterations, for the final decision thereon of the NATIONAL CONVEN-

TION, which examined and further revised the Bill, retaining the essential features of it incorporated in the Revised Draft, making slight modifications, rearranging the subject matter and generally giving it final shape. As our Protector pointed out on the evening of the 13th of April, at a public lecture at Cawnpur, the conclusion of these labours, extending over the last three years, marks the closing of a chapter and the opening of a new one. "The Era of Construction is over; and we enter on the Era of Agitation, which will only end when India is Free".

Ever since that date a fortnight or so ago, our Protector has been busy creating an agitation in the country in favour of the Commonwealth of India Bill. A Pledge has been drawn up supporting the Constitution framed, pledging all those prepared to sign it, to work by peaceful means only and without having recourse to any secret organisation. Groups of individuals or associations willing to work on these lines to support the Bill, are asked either to form themselves into what are called Convention Sabhas, or to affiliate themselves as a body to an existing Sabha, on each member signing the pledge. Our Protector has already addressed a number of public meetings at Cawnpur, Bombay, Madras and Adyar, and a number of Convention Sabhas have come into existence within the last fortnight.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVES

The month of May is one of rejoicing to our Order, as it was in this month that our great and beloved Head was born. It is usual on these occasions to

offer homage and love and we do so with a full heart, but we know that members of the Order do not need these special occasions to send their homage

and love to Krishnaji, because there is a constant stream of devotion and gratitude from all of us in India to him wherever he may be. We can also assure him that however feeble our steps may be compared with his giant strides, they are in the same direction.

* * *

Last month we wrote about the need for focussing attention on the physical plane, because of the prevailing neglect that at present exists in this country. We gave instances of utter dilapidation and carelessness that are to be found in India in matters affecting the physical plane. This month again, we wish to reiterate on similar topics, because repetition or constant hammering at a truth is the only way of its adoption; and Krishnaji is so keen on the purification and rejuvenation of Hinduism and of all other religions.

He was shocked at the state of our temples when he visited some of them. He had been told of the glories of these temples and as to how ancient they were, and he had looked forward to appreciation and elevation; but when he visited them, he was literally nauseated by the sights that he saw, despite the beauty of the architecture and the supposed glory of the past. What he is chiefly interested in is the present and the future. We, Indians, are apt to be lulled into a condition of negative satisfaction by a sense of the ancient glories of the country, but we forget that the past has no chance of reacting on the future, if the present be degraded. The glory of the future can only be assured, if there is a constant striving after perfection. Despite a glorious past, if we fall into a state of degraded self-satisfaction, the future can only be one of decay and

extinction; and that is the condition towards which we are gradually tending, unless we wake up and make vigorous efforts to clean up the various phases of Hindu life.

Most of our temples are in a state of disreputable clumsiness and dirt. Water is allowed to stagnate, cobwebs are allowed full liberty, flowers are allowed to perish, walls are covered with soot, marks of soiled fingers which have been wiped on doors and walls are found everywhere: These are only a few of the facts with regard to temples, as also places of habitation, that anyone with a sense of the fitness of things, may notice. This list can be prolonged to any extent, if one is particular and has a high regard for the abode of God.

Temples can be great magnetic centres from which the influences of Devas and other beings of the super-physical worlds may radiate to all around, but by the state in which we keep the physical as well as the emotional surroundings of temples, we make it impossible for such beings to come anywhere near them. We have clogged the channel for the downpouring of the higher forces at the very source, and make no effort at its purification, but boast about the sacred (!) temples of our religion, which are but a mockery and a degradation of the name.

And what about the men who administer these temples—the priests, who are supposed to be the hierophants of these super-physical forces and whose persons are supposed to be sacred? They are notoriously ignorant all over India of the true meaning of the *Mantrams* they repeat in a parrot-like fashion. Their only consideration when a worshipper comes very often is how much money offering is the visit going to result

in. The inspiration, if any, which a worshipper feels during such visits is purely subjective and due to his own feeling of reverence, irrespective of the dirt and degradation that surround him. These priests have grown rich at the expense of poor pilgrims who travel hundreds of miles to visit these shrines ; and what is this accumulated wealth spent on ? More often, it is spent on self-aggrandisement. It is a notorious fact that these priests, with notable but very few exceptions, do not lead that life of austerity, self-abnegation, sacrifice and purity which their high calling demands. On the other hand many of them lead lives of dissipation and degradation, which even their worshippers would be ashamed of.

If these facts are accepted as true, what are we doing to set them right ? Are we creating public opinion in favour of right forms of worship ? Are we removing the ignorance and superstition which alone can tolerate such things ? Are we merely indifferent, or are we ourselves partaking in this degradation ? Are we also self-satisfied with the present state of affairs, and as members of the Star have merely put

the World-Teacher in an empty niche in one of these dirty dungeons, which we miscall abodes of God ? If the latter, we have no place in the Order of the Star in the East, and the sooner we leave it the better.

If we are merely indifferent, we are not doing our duty as active members of the Order. By our neglect, we are delaying the great event for which we are all preparing. We should make every effort, by persuasion, by education, by propaganda, by the dissemination of the true teachings of Hinduism among our neighbours, and chiefly among the younger generation, to change the state of affairs.

We are afraid of taking vigorous action. We feel that the anger of the orthodox and the ignorant will fall with its full weight upon us. But have we not joined the Order for such martyrdom, and shall we not be lightening the burden of the Great Teacher, if the anger of the ignorant and the superstitious fall upon us before He comes ? Let us then make a united effort and let each in his own neighbourhood do whatever little he can to make ready these abodes of God for His Coming.

ADDRESS BY THE HEAD OF THE ORDER AT ADYAR

(On the 11th March, 1925)

FRIENDS,

I have often heard it said by T. S. and Star members that they cannot always go on talking, preaching and upholding the same truths, that they cannot create always the same interest that is necessary, in the idea of the Coming of the Teacher, that they cannot lecture on the same subject time after time, that they find that they have nothing more to say after they have spoken a few times. One says one has no fresh ideas, or fresh views as to the Coming of the Teacher,

as to the way we should prepare for that Coming, or the manner in which He will teach.

I want to lay before you a certain point of view, (which is not new) especially before the young, though both the younger and the older among you could with advantage carry it out during the coming year, during the time that I shall not be in India; for, as you know, I am leaving the day after tomorrow for Australia and from there for California and later on to Holland.

Most of us in the Star have joined it with a definite purpose. We have a kind of central conception, a certain view of spirituality and of what the Order stands for, of why it is that we have come together and why we have suffered and struggled. To most of us that central idea is to find a different hope, a life that will produce in us a change, that will unfold in us the right kind of emotions, the right kind of intellectual view-point and give us the right kind of physical conditions. Our whole power, the driving force, should be, for the Star members, belief in the Coming of the World-Teacher, and our chief concern: What shall He give each one of us so that we may go out with the strength that will make us effective in the world; and that means we must prepare ourselves in the right manner to receive it. That is, we must be determined that our spirituality shall be transmuted into physical action. That should be our central idea. Spirituality is not a water-tight compartment, but enters and affects every department of life.

If we have that point of view, then we shall see rightly every phase of life that we come into contact with and how that view-point can produce a different result from that of the ordinary man who acts without consciousness of any mission in life. The Star movement and its aim will then take their place in life. Meetings should have their value just as going to a temple, and not be merely intellectual and emotional entertainment. They should leave an effect of a more or less lasting character, they should expand the consciousness and instil ideas and make us larger. The idea that a spiritual person should sit apart from the rest of the world, that he cannot touch any other subject except spirituality is so absurd. Spirituality runs through every walk of life. And if we admit that, then we can see how thrilling it all becomes—whether we are teachers, musicians, painters, writers or proof-correctors, we shall have an instrument which will give us life and energy.

As it happens, however, most of us lose that side, and consequently, we attract our own kind. If the Master were here, every person who has any feeling and any capacity worth the mentioning, will come and lay his offering before Him. We should bring down the Masters among us, whereas most of us are petty and attract our own kind. Look at our various Lodges and gatherings and watch the type we find among us. We do not have the influential type—people of great wealth, for instance, not that wealth in itself is good, but it is a power which can be used for good, nor individuals who are beautiful in the true sense or who have great vision.

Why is it we have no vision, that we only attract our own kind, the kind that is wanting in greatness, in real capacities? We are walking between two hedges and are losing the vision of what is taking place outside. We have our own ideas and prejudices, and those who do not share in them, remain on the other side of the hedge. We have not thought of how we may attract the outside world, or in what way we are failing. If we had in our midst a giant, we will attract other giants. We shall have greater sympathy, greater affection, greater toleration.

It is, I think, because we have stepped from the heights of spirituality into the depths of mediocrity. There is always the cry that we have not people who can be sufficiently relied upon, who can throw themselves into any work without any axes of their own to grind. I think, it is because they have lost the vision with which they once started and have begun the process of constant compromise until they have lost the spice of life. If we can attract the world to us because we are big, because we can do things nicely, and so on, think of the impulse we should be able to give the world. You may say this way of thinking is merely the enthusiasm of Youth, and so on. But if we have not the enthusiasm, we should become mediocre, the usual humdrum people without

interest either to ourselves or to the outside world.

Now, to regain that spiritual impulse which, as I said, we must have had once, there are certain things which we cannot admit. We must not admit that certain things are allowable and others not. Conventional rules have their value, but for the man who wants to find out things by applying a strict standard of principles, their value lies only when each individual has created them for himself; and he can only do it through suffering, happiness and through certain qualities which he has to acquire.

We can imagine there must be a plan laid down by our higher selves for our higher lives. There must be a plan from the very beginning and we can imagine that plan as a circle, beginning at the top and working down till we touch the physical at the bottom, and after having done with the physical, we begin to climb again till we come to the top again. For the present we are on the physical, and first of all, we must take every opportunity to take away the obstacles and thus have a perfect field for the ego to sow what he likes and reap what he likes. If we have that plan in mind and if we want to give the ego an opportunity, we must ask ourselves constantly four or five questions, or demands, and see if they are being fulfilled:

First, are we clean?—clean not only physically, but in mind as well. Physically, we must be scrupulously clean, eating clean food in a clean manner, clean in our habits and surroundings, and so on, taking every opportunity so that the body may grow up as into a magnificent flower. Why are the majority of people after forty inclined to become stout? I think they lose that sense of restraint, of constantly keeping themselves up to the mark all the time. It is especially so in India, where there is a general slackness. There is no pressure behind which says always "control, control." Why do people have as many as 13 or 14 children? It is a dangerous subject to talk about, but we shall have to tackle it. There must be a

solution for all these questions. You must be morally clean. If you are that, then you can't help restraining yourself; and restraint brings about that quality of respect that you should have for others. The moment you control and suffer, you see the other man's point of view, and the other man's suffering. The moment you are morally clean, most things will become simple. It is the person who is not morally clean who is afraid to talk about certain things, because he is afraid of being found out himself.

We must find out what contribution we shall make towards that problem. In what way is each member giving something of his contribution to the work—or are we merely going to follow the old traditions? Cleanliness then applies not only physically but morally as well, and that is only possible through restraint—restraint used with intelligence, restraint that comes through understanding, that does not develop complexes.

The second question we must be asking ourselves is: are we well-dressed? In India we don't pay sufficient attention to our dress—what kind of it we should have, how we should put it on, and so on. All this has its value, because it means training from the very beginning. It has its value, too, because it gives us respect for ourselves, which eventually produces in us respect for others. When we are spotlessly clean, we feel we can do almost anything. We feel we have strength enough to struggle. A person who puts on a mixture of English and Indian clothes, a collar without a tie, for instance, looks absurd. He lacks symmetry and proportion.

Thirdly, are we healthy? For, to be able to do anything for anybody, you must be healthy. We eat the wrong kind of food. It is too hot or spicy, and not balanced. We haven't found out for ourselves. We haven't decided what course to follow in looking after the needs of the physical body.

Fourthly, are we happy? You will find the average Theosophists and Star

members are thoroughly unhappy, I don't know why ! Yet, we must be happy, though discontented. The moment we are happy, we can almost do anything in the world. We can change ourselves. It is the person who is all the time satisfied with himself that is the hardest to deal with, because the self is uppermost with him. Self is so magnificently explained with all those complications we know so well, that we lose ourselves in them. It is the greatest enemy across our path and needs our constant watchfulness. We may think we are going along merrily, but at an unguarded moment, the self peeps in and upsets everything. But the moment we say to ourselves : "I am not going to let self creep in," happiness comes naturally. We don't worry about it. It is nothing phenomenal to be happy. It is the ordinary duty of everyone to be happy. And yet think of the charming lot of unhappy faces we see at a lecture audience—as though all this that we talk about were mere lip-service and had no value in it !

We should be constantly asking ourselves these questions and seeing that alteration is produced in us thereby. We should see that they apply to us first, and then to others, those near us and those far from us. The moment we become examples ourselves, we shall induce others to become like us.

What is the subject which is really next to our hearts ? It is religion, especially to those in India. Now, apply these questions to the temples. Are they clean—either morally or physically ? Are they beautiful ? Are they healthy ? And is there an atmosphere of happiness about them ? Whose fault is it that temples have become dirty and squalid, places where all kinds of filth is seen ? Do you ever find them clean, both in the moral and physical sense ? And, what are we doing, those of us who are Star members, to see that they are changed ? What is the good to us if temples exist around us, and priests whose main anxiety is to get through their ceremonies as quickly as possible ? Why haven't the Star mem-

bers done anything ? Because they haven't done anything with themselves. Go to Mylapore or Triplicane or anywhere else, and see these things for yourselves. We know all this, yet we ourselves go and do the same thing over and over again. We help to maintain these things, instead of going out and making a start to do something to change them. That is where you are not fulfilling your duty as Star members. Imagine a clean temple and a clean priest. Do you think we shall not have them ? We have not put our minds into it, that is all. The Star movement is very wide-spread but if there is that power which creates as well as destroys, do you think we shall not have an instrument which will produce a vital change in everyday life ?

Then, we must ask ourselves these questions with regard to our homes. Are they clean ? God knows they are not. Examine the average Indian homes. Do you think the Master would come to them, with the squalour and filth which is allowed to accumulate in heaps ? Are they beautiful to look at ? How commonly you see beetle and chunam marks all over the place ! There is no idea of tidiness, nor any sense of beauty anywhere. If the Star members applied themselves to these things instead of attending meetings, we should change ourselves the day after tomorrow ! You can see for yourselves what kind of homes we have. Just go to Mylapore or Triplicane. You have enough vision to see it. And we are supposed to be centres of spirituality ! Either we are the greatest hypocrites or the greatest fools. I don't know which we choose to be.

Again, look at the way we treat our wives and children. Do we think of what is their future or their capacities ? Why produce them and then say : "The Lords of Karma will look after them"—a charming way of looking at it ! And when they grow up, they grow up like ourselves, no better. What kind of surroundings are we giving them ? Are there 10 per cent in India whose children are being brought up in a way which will make them real followers of the

Master? They will be if we gave them opportunities. Do you think, if we created the right conditions, that the proper kind of egos will not take birth in those homes?

Then, we must ask the questions with regard to our work. Whatever the work, do we do it so that it produces in us the right attitude, and makes us capable? Are we creating so that the Master can say: "There is so and so; he is trying to create something. He will do for such and such work."

It is far better to be an unbeliever of the first class type than to be a hypocrite. Think it out, plan for yourselves so that instead of the ordinary, mediocre lot that we are we shall become giants. We should specialise in something or other, earn money, or teach in a college or school, provided everything that we do, no matter what it is, we do because of the great vision, because we fulfil our part in the Plan, and not in order to satisfy our vanity or personal ambition.

All that it comes to is that we are not intelligent in following the spiritual life. In India we are so fond of arguing about abstract things, of indulging in hair-splitting. We have not that mind that interprets abstract into practical things. We are quite intelligent to get enough food, or to get out of an awkward hole when we are

confronted by it; and it is in the same way that we should apply our mind to spiritual things. It is so simple. There is no problem we cannot solve if we have the brain and can see in what manner it is susceptible of a solution and then force it to interpret itself. But we are so lazy. We hear all these things, I don't know how many times, but in what way have they changed our lives? We can all look back and say, "I have grown old"; but can we say we have grown and become ripened with experience and with age? We are just vegetating. If we desire spirituality with that intensity with which we desire something that we are longing for, we shall make the T. S. and the Star so thrilling, and we shall be so different ourselves, that everybody will wonder at us. We shall carry about us a different manner and a different purpose, and we shall attract the glory of the world, not the small people of the world. It is our fault that the Star is not more alive. It is foolish to say that it is uninteresting. Nothing in the world is uninteresting.

So friends, have the desire first, the right desire; and then you can change yourselves. And the change must take place first within ourselves. Be happy, for thus alone, with right desire and right action, is it possible to attain the Path.

KRISHNAJI

By N. R. D.

"And lo! I dream'd that for a little span,
There dwelt upon our earth—a wondrous Man.

* * *

Sweetly he moved his fellow-men among
And modestly: yet his great power was such,
That all men drank his radiance and grew
strong;

Each wintry heart new-blossom'd at his
touch;

And grief and hate and wrong
Melted like summer mists and pass'd
away

Before the warmth of his compelling
ray.

* * *

--And so, where'er he mov'd, he left behind,
Like to the pathway of a streaming star,

A record writ in light. Souls that were blind
Saw with an undimm'd vision; memory's
scar,

Crusting the stricken mind,
Heal'd and dropt off; new ichor flow'd
in veins
Harden'd by self or wither'd by long
pains." *

A poet is gifted with divine revelation
and a witchery of words denied to a common man. He sees as a dream what later on takes birth in the flesh, and he puts into exquisite language what others merely feel. Visions are thus for a few, but sight fortu-

* *Christmas Eve* by E. A. Wodehouse.

nately, is for all. To describe the true, the good, the beautiful needs art, but to recognise it is simple instinct. Facts are often more thrilling than fiction, and an event not unfrequently proves more marvellous than the marvel of a dream. Even the most eloquent poetry sometimes but faintly echoes the charm of some living personality.

Thus, all who have the good fortune to know Krishnaji feel that in him they have met the "wondrous Man" of the poet's dream, in the foregoing lines. The sweet amiability and modest demeanour, as sung by the poet, are indeed the first traits that strike even a casual observer in Krishnaji. The scepticism of the world never worries him. All that its ridicule does is to tickle his keen sense of humour. As to calumny, it slides off his cognisance as quickly as a dew-drop shaken from a lotus-leaf. But adulation is the one trial from which he shrinks visibly. His true devotee must not bend his knee to him, but to the sick and the outcast who need succour and uplifting.

Krishnaji has the unconquerable cheerfulness of the man who lives for a cause, and who has no anchorage in possessions or personal ambition. Faith and enthusiasm are the main springs of his life, and joy the dominant note of his teachings. His heart goes out with infinite love to the sufferer whenever he sees misery, ignorance and squalour, in his wanderings over the world. He is filled with a passionate longing to drag the civilisation of to-day from the brink of its doom, and to share with all creation the strength that he has gained and the joy that he has found in a life of self-denial and on the path of service. "It is so frightfully simple"—is the burden of his exhortation, when speaking of the dedicated life and occult progress. And his naive perplexity at their failure lends something of his conviction to his disciples every time.

Day and night he is thinking and planning to make brotherhood a living creed of the days to come. In this huge campaign he has work for all who love him and have faith in his great Vision. "You and I"—is a constant phrase on his lips whenever he unfolds a new scheme with his character-

istic buoyancy. Whether it is the cleansing of Hinduism, or the building up of an International University, or bringing the Masters within reach of the world, it is always "You and I are going to do it". This cordial association of the followers with himself, this linking of the workers with the source of their inspiration, is an unfailing mark of a leader and reformer. It also brings vividly before one the spirit of the Vedic Prayer :

सहनावचतु । सहनौ मुनक्तु । सह
वीर्यं करवावहै । तेजस्विनावधीतमस्तु ।
मा विद्विषावहै ॥ *

The defect of the average dignitary of a religious organisation is that he is a superior being, remote from the ordinary mortal. Nothing is more repugnant to Krishnaji's nature than this sanctimony and pose. He loves to live among those around him as one of themselves, thinking their thoughts, playing their games, sharing their troubles enjoying their delight. Says Gardiner, in speaking of Dr. Ingram, the Bishop of London: "If he digs you in the ribs and tells you to 'Buck up,' you do 'Buck up'. If he lends you his overcoat or gives you a lift in his car, you have no feeling of being patronised. He is one of yourself. He is a 'pal'. He does not fill you with the sense of the awful respectability of religion. He fills you with the sense of its good fellowship". In this trait, Krishnaji is Dr. Ingram a thousand times over.

Though he is away, his thoughts are ever with his friends and comrades. This time, he bestowed upon us of Adyar some three months' passionate pleading and exhortation to translate our beliefs into conduct, and to leave the world of illusion and enter that of the Masters. Let us consecrate ourselves once more to this task and prove ourselves worthy of his love. Let us think, feel and act in such a way that we may look him in the face and deserve the benediction of his smile, when he returns among us at the close of this year.

* Trans.—"Let Him protect us together. Let Him nourish us together. Let us develop strength side by side. Let us grow in lustre and study together without dispute."

FROM THE FRONT

THE INDIAN OCEAN,
S. S. "*Ormuz*"
19-3-25.

DEAR EDITOR,

Thursday the 13th March, the day we left Adyar for Colombo, was marked by a heavy downpour which added to the great hurry and confusion attendant on occasions when a large number of Adyarites are preparing to journey abroad. But when once we settle down in the moving train things adjust themselves to the normal and the mind regains its equanimity.

To such a large number of kind friends as had gathered in the hall at the headquarters and at the Egmore railway station in spite of the inclement weather it was impossible to bid a personal *adieu* to each, however much one liked, but I assure each one of them that we all felt a wrench when we stepped into the cars waiting to convey us to the station. The same feeling came over each one of us as the Boat-mail left Egmore bearing our party towards the Island India, Ceylon. On the way, early next morning at Tanjore and later at Trichinopoly, Madura, Dindigul, and in short at every large station where our train stopped, we were met by kind friends who wished us *bon voyage* with flowers and food.

The little Strait that separates the Peninsula from the Island was a trifle unkind and some of our party were in consequence sick. A night's rest in the comfortable Ceylon railway put into us enough freshness for the morrow. We arrived at Colombo on the morning of the 15th at 8.30. a. m., and were distributed, being a party of seven, among friends. Mr. Krishnamurti and his

brother were hurried off to Mr. Frei's, Lady Emily Lutyens and her two daughters were housed in Mrs. Higgin's School, Mr. Jinarajadasa went to his mother's, and I, with luggage, to the jetty and later to my old friend Mr. Choksy. We had a very busy day at Colombo as we had not secured our cabins though our berths were booked. To secure the best of the available accommodation I had to leave the jetty with all our luggage, 44 pieces in all, excluding what each member of our party had taken with him or her, at 2. p. m. and remained abroad all the time till the cabins were secured and the luggage distributed among various cabins. The party arrived at 7 p. m., the boat being scheduled to leave at 10 p. m. We could not, however, leave Colombo harbour till 11 p. m. as coal-ing was not yet finished.

Since leaving Colombo we have been on the sea and it will only be on the 24th that we shall touch the first Australian port of Fremantle. We are in every way happy and comfortable and Mr. Nityananda's health is improving day by day, a source of great happiness to us, as I am sure, it would be to many of you.

The eleventh hour decision that Mr. C. Jinarajadasa should accompany us to Australia might have come to many as a surprise, but to us it brought immense relief and comfort. None of us, though we have travelled far a wide, have the mature experience which this great traveller brings with him. He has made us feel that nothing can go wrong with us, and that all would be well. I have not travelled with Mr. Jinarajadasa before and I had heard from friends who had travelled with

him that he was reticent and talked only at meals and that very formally. But I must say that my experience of him has been different. He is a keen talker and would even interest a baby in his talk. He carries everything before him in his quiet unruffled way. He is congenial company to anybody. He has made more friends and spoken to more people on board the ship than all the rest of us bunched together. If I am not giving out a secret, let me tell you that he is a "pucca" good nurse.

LATER,

THE BIGHT,

25-3-25.

Two days before we arrived at Fremantle we had a message wireless-ed to Krishnaji offering welcome to him and his party. Also he was requested to consecrate a piece of land purchased on the banks of the Swan river, where a building for the Star is going to be erected in the near future. The message was signed by Mr. Fisher.

Two days later as we approached the harbour of Fremantle, a small group of friends greeted us and carried our party off in two motors to Perth, a distance of 12 miles, where the land has been bought. The ceremony consisted in the lowering of a casket containing precious stones, etc., into a pit sunk in the ground where the future Star building is going to stand. The ceremony, followed by some light refreshments being over, our party returned to the boat just before mid-night.

The ship is not the place to spend a night in especially when she is coaling, as happened to be the case on the night of the 24th. The next morning our friends from Perth once again carried off our party to have a good look at the

town of Perth and the land that had been consecrated the night before. The situation is an enviable one. The land slopes down to the edge of the river Swan where it widens out before it joins the sea.

The Island Continent in the Southern hemisphere is not unlike certain parts of India. The country is barren, with an under-growth of bushy vegetation and lack of shade-giving trees. The rigour of heat and cold is as great as in the open country in Rajaputana and the great desert Thar. This does not mean that the country as a whole is devoid of natural beauties. There are places like the Blue Mountains where nature is rich in vegetation. The hill-sides are dotted over with beautiful waterfalls. The great interior of Australia is yet uninhabited and its natural resources have not yet been explored. Australia, which in area is as large as Europe, has a population of four millions, that is, half that of London. 150 years of colonisation by Britain has brought the country to its present level of civilisation where a new type is being developed, the Australian type. The men are tall, slim and wiry with a face which is a combination of the Red Indian and the Southern European. The women are correspondingly slight of build. They do not seem to show any particular type of physiognomy. Living in the open country, they have dropped certain of the encumbrances their sisters in Europe suffer from. Their disposition is heartier and freer, and they are inclined slightly towards masculinity, a departure from the normal type of woman.

There is not the slightest doubt that though Australians talk English in their own way, and call their towns after the

names of towns in their mother country and fall back on British traditions, nature is bent on experimenting and producing a new type which is so un-British that it cannot but strike an observant eye used to seeing Britishers.

The Star in Australia has to make its appeal to this new humanity which is building up, slowly, no doubt, its undying traditions. The way our brothers in Australia have set about doing that is an indication that they fully recognise the value of our movement in supplying new ideals on which the future glory of this Island Continent is going to rest. The one person who has done more than any other for the Star in Australia, and for that matter in the whole

Star movement, is Dr. Mary Rocke, and she is to be congratulated on the tremendous success her efforts are meeting with.

THE BIGHT,
27-3-25.

Most terrifying accounts of the Bight were communicated to us before we actually entered it. The Bight is as calm as it ever was, except for a gentle swell. We reach Adelaide on the 30th and Sydney on 3rd the April. We might stay in Sydney longer than we thought we would.

Yours sincerely
N. S. RAMA RAO

IN THE STAR LIGHT

BY D. B. DHANAPALA

My friend and I were sitting on the lawn in front of our cottage that evening some years ago. He was reading the *Morning Leader* while I was grumbling about it. Those days, we had plenty of nothing to do; and usually we did it!—didn't we, just? But it was too fine an evening to waste in that delightfully lazy way.

At last, I cried out, "I say, let that rotten war go hang, man! Let's go round a bit."

My friend was evidently serious—very serious. "You know?" he asked, laying aside the paper, "Lord Kitchener is dead?"

"Didn't know he was living," I murmured.

He looked at me, in that usual yet peculiar tone of voice of his which seemed to say, "Be ashamed of yourself." Then he said, "What will become of this silly old world at this rate? Why! These people will fight and fight till they become battle-guns themselves." Here he paused a little to take a sip at his third cup of tea! "I don't see much in it," I said, "Kitchener dead means another villain less in England."

"It is not about any Kitchener or parlour-maid I am speaking, don't you see," he went on, "it is about the degradation into which people have sunk or cannot rise from. The world is going to the dogs."

He asked me to pass him the sugar basin, and as he stirred his tea, he was thinking aloud:

"When will the next Teacher of mankind shine out in this world," he mused, "and show the light of wisdom to these blunderers who are groping in the darkness like the men in the game of Blind Man's Buff?"

The idea of the Coming of a World-Teacher had never struck me before then, nor, the precarious condition of the world. Light-hearted stripling that I was, I had never given a moment's thought to these matters before. Yet, curiously enough, at that moment, the idea occurred to me that away down the path of ages, from time to time, lights had shone to direct the wanderer in his lonely toil. And was it not possible that another might come in the very same way once more?

Evening tea was, and still is, a fascinating rafter for me. I never miss it—I would rather miss my breakfast, and one knows how one likes one's breakfast! And in those student days at *Vanapala Ashrama* I did look forward to it. During my holidays, I used to stay back at our Ashrama. And it was at these tea-parties in the long evenings that Mr. G. P. A. used to talk to us. He is a brilliant conversationalist, once you have gained a place near his heart, after stepping over conversational reserves, stamping down traditional customs. From tea we used to wander to Theosophy, and I remember how we enjoyed his conversation about the Mahatmas and their agents.

It was during one of these delightful afternoons that I first heard of the Star from his lips.

"Are you a member of the Order yourself?" I asked eagerly. "Oh, Rather!" he exclaimed; and, pointing to the silver star he always wore, he continued, "This is the symbol to remind us about Him Who is to come. And the Order is known as 'The Order of the Star in the East.'"

It took my breath away! We had so often noticed that Star and never given half a jiffy's thought to it. But, surely, it was wicked of him not to have told us all those many weeks we were together! A great desire—shall I say desire?—took possession of me—to join the Star, to join that band in their work of preparation for the Coming of a Spiritual Giant who will bring home to the world the qualities of Maitri and Brotherhood. And, won't you believe it—I am a Star member.

* * *

I opened my eyes. I found myself lying in bed, wide awake, clear and refreshed. Upon the air, hung the hush of early dawn. I tried in vain to recapture the sleep that had departed from my eyelids. The sun was rippling into my bed, the first gleams of dawn. I got up. The hamlet had not yet stirred. All was still, and a cock crowed faintly afar. My dream had not altogether vanished from my mind. I wondered and

wondered. Yet, all of a sudden, I flashed upon a vision with the delight of an astronomer who had discovered a new planet. For, amidst all the mistiness and the mystery of the dream, I beheld the face of Him Whom we expect will come to guide us.

* * *

It was afternoon. A fiercer sun never rode the heavens. It blazed overhead, scorching everything underneath. It was all a-burning—wearisome and unbearable. I felt the blood in my veins warm and restless. A pathetic cry of an animal in pain fell depressingly on my ear, and I sighed. All the coolness and delight of dawn had vanished; but not my dream! And there in that easy-chair, as I sat with knitted brow, I once more thought of Him Who is to come.

* * *

The dark shades of night and the silence of slumber have stolen over the rural landscape. Cosy and snug in our easy-chairs we sit around. The gramophone is playing our favourite songs in the centre. The steaming coffee has gone round, and the empty cups are scattered on the ground. Didn't we enjoy ourselves in those days? Ah! The thought of old *Vanapala Ashrama*.

The night is deep, and the music awakens past memories. I wander in the remote regions of infancy. My mind digs and delves into the scraps and pitfalls of boyhood; rambles along familiar stalls; passes by teams of horses and herds of meditative buffaloes and lingers at the romantic shops of sweet-meat sellers. The scenes are clear and vivid. The pleasure of a few burning coins in the pocket makes the heart palpitate. But gradually they fade.

"The mist and the river, the hill and the shade,

The stream will not flow, and the hill will not rise,

And the colours have all passed away."

But the thought of Him Who will come! Oh! When will He come? And the thought that He will come! Ah! the thought!

The man who talks incessantly is very often considered a bore, especially if he has only one topic. But, all the same, the man who is mute and morose is not always a good listener. There is some extremity of silence and aloofness that stifles and smothers confidence and conversation. And I muse on these things when I think of those days when we used to talk so very much about the Star to everybody. Our tongues used to wag incessantly, invariably, indefinitely. We used to speak to all kinds of friends, sometimes to get a good ear, at other times to get a snub. Some people were cold and careless; some solemn and silent. Yet I used to bully people to listen to me. When I look back on my first enthusiasm and eagerness, I ask myself whether I have lost faith and waned in my enthusiasm. But I also ask myself whether I did any harm to the Star by my over-enthusiasm. And I have to admit that those who rallied round the Star along with me as comrades have done much for its sake since then.

Then, things happened—other things which I need not mention. But, it was the Star we clung to and the Star that helped us. And it was for its sake that we had to fight against orthodox religionists. And that was why things took such an unexpected turn.

* * *

If I remember a right, it was as the dusk was deepening into dark obscurity, that we took our seats in the garden-chair. The sentinels of night were twinkling intensely. And my friend was whispering to me in low tones. Both of us had undergone a great storm of feeling that day. Our youthful hearts were trampled upon and crushed by pangs of suffering, agonizing and unbearable. Our eyes had detected jealousies, open to public gaze; they had seen old time grudges going to be fulfilled; they had beheld with awe, a complicated hocus-pocus of premeditated conspiracy against one of our loved ones, going to bear fruit—and that was the world!

It scoffs at the great and prostrates itself

before the mean. Selfish desires conspire against unselfish minds. Love is interpreted as lust. Mean motives are added to noble deeds. Light has to struggle hard with darkness for supremacy. And as we sat there under those myriad stars, we were contemplating the ways of the world. It needs a pen with wings and a sheet of spacious air, to symbolise the terrific rate at which our generous hearts were suffering. Harishchandra suddenly turned to me:

"Pal," he said, "is there no hope?"

Immediately, a picture of a frightful storm, furious with roaring thunder and swishing with rain, in gloomy darkness, lit up by flashes of lightning, came before me. In a moment it was gone—completely gone. Then, a brilliant illumination of sunshine and surprise was soon spread before my mind's eye. The vision was short. The scenes came and disappeared like moving pictures of a cinematograph film. I was dwelling in the scenes but for a brief space only, and that was all. Then we were gazing at the lighted stars overhead, in the hush of that evening solitude.

"This," I whispered, "is the storm before the sunshine. Not only is it here that things take such a grim, outrageous appearance, but it is such in all the sports of a spiritual force all round this globe. Every man who is receptive will feel this period of storm and stress. This is a time of trial to one and all. Before He, whom we call the Bodhisattva, comes, we must be ready. If He does not come, what harm is done? Only, we will be nearer our goal. With our preparation, we will be greater men."

My friend touched my shoulder, gently—very gently. He was about to speak; but stopped short. He was quivering and shivering. I felt that he was in a great wave of devotion mingled together with intense emotion. Before my eyes too, trailing clouds of glorious dreams of Service and Sacrifice, floated the gleams of that first ecstasy of Devotion and Steadfastness, in that state of serenity, under those bright eyes of the voiceless stars.

CORRESPONDENCE

Ommen Star Congress, 1925.

Dr. C. H. Van der Leeuw of Rotterdam sends the following for publication :—

The Congress will be held on the Besthmer Berg, which, though involving certain expenses, offers the advantage of being dry and not, as the former Camp, foggy in the evenings.

Everything will be done to procure more space in the sleeping tents, whilst a limited number only of smaller tents for 4, 2 or 1 person will be available at the undermentioned extra prices. We will try to arrange for simple iron camp-beds for those wishing such. The food which in the 1924 Camp was not always up to the expectations of the members (owing to the Camp being more than double of what was planned) will be improved as much as is possible. Care will be taken to provide for an ample supply of water (shower baths), and if funds permit, also hot water.

The programme will be published later but will consist mainly of short addresses in the mornings on the "Different ways of presenting the Coming", with discussions following them, whilst the afternoons will be free for excursions, games and personal contact.

CONGRESS PRICE: Entrance Fee F 3. for members registering before June 1st; if registering after June 1st, but before July 1st: F 4.50; after July 1st: F 6.—Full board and lodging (in tents) for period of Congress: F 21.—including a dinner on August 9th and lunch on August 15th.

SPECIAL TENTS: Members wanting to sleep in tents with 4 or less persons can do so at the following extras (approximately):—

Small tents for 4 persons	F. 1.	per day
" " 2 " "	1.50	"
" " 1 " "	2.50	"
Large " " 4 " "	2.50	"
" " 2 " "	4	"
" " 1 " "	7.50	"

HOTELS: A limited number of rooms will be available at an extra of approximately F 2.50 per day per person; all the meals, including breakfast, will be taken in the Camp.

As special expenses have to be met with for starting the Camp, members registering are requested to send the entrance fee and the full price for the Congress to their National Representative who will give a receipt for the amount, after which the names

will be definitely registered.

The extras for special tents or hotels will be paid later.

Full particulars including receipt for accommodation booked and other data for your personal guidance will be sent in a few days. For Nations with a low exchange, perhaps special conditions can be arranged. National Representatives will please let me have their opinions and suggestions.

Young Theosophists—Adyar—and The World Congress

Mr. Arthur Burgess, Acting Head of the World Federation of Young Theosophists, writes to us from his office at 3, Upper Woburn Place, London, W. C. 1.:—

We are very anxious that in these very important days as many Young Theosophists throughout the world as can manage it should participate in the important Congress at Adyar this year. It would indeed be a splendid piece of help if National Sections could give a helping hand to promising young members to enable them to attend the Congress.

Probably no Congress of such far reaching importance has been held as the World Congress of the Theosophical Society which is to be held at Adyar in December, 1925.

With the extension of the activities of our great Society and the coming forward of its younger members and sympathisers to fulfill their great privilege and equip themselves for their future work, it is essential that as many as possible should be present at this Congress to receive the impetus and share in the Life which is sure to manifest itself.

A special Conference of Young Theosophists will be held probably at the conclusion of the Congress, when the problems of the world and their solution will be discussed, together with the place of Youth in the furtherance of the Cause of Universal Brotherhood. All Young Theosophists throughout the world who can possibly manage it are urged to attend, and to send their names and addresses to:

THE YOUNG THEOSOPHIST CONGRESS,
Theosophical Society,
Adyar, Madras, S., INDIA.

Those who cannot be present but who would like to have a record of the proceedings, should also send their names, together with one shilling or annas twelve to cover the expenses of postage and printing.

REVIEWS

By V. C. P.

**Free Mass Education in Vernacular—
a small scheme**

Is the title of a projected scheme which has reached us quite lately. The intention of the author of the scheme is the spreading in villages or small towns of Primary Education in six weeks in the Vernacular for boys between 14 and 21 years of age. The author of the scheme has an eye to economy, and is keenly alive to the practical side of his scheme, which proposes "to employ self-sacrificing youths, teachers and students in vacation." This is an essential step where funds are wanting, while it provides a useful outlet to youthful energies in self-sacrificing channels.

The aim is to give primary and elementary knowledge in figures and letters to "only such persons as cannot go to a day school, and to impart such knowledge as is practical and necessary in daily life," such as reading and writing from print and manuscripts, and transacting simple business at a post office, the field of work at present being further restricted to the Tamil area only.

It is good that "students will be selected without distinction of caste or creed, sect or religion"; although, the fact that they "will be allotted seats, taking into consideration local customs, persons of depressed classes being grouped together," is one which perpetually raises the question of discretion as to how far courage is permissible in the pursuit of the ideal. It is safe to say, however, that the hold of orthodoxy and convention is so great in India, generally speaking, that with notable exceptions, of course, even pioneers in social reform have rarely ventured too far from the bounds of discretion. However, this question need not detain us longer, as it is secondary to the main purpose of the scheme.

Rao Sahib S. V. Kanagasabai Pillai, the author, has carefully worked out his scheme, mentioning the requirements of the pupils and teachers, the curriculum of study and programme of work, the management and the central administration. In spite of the element of sacrifice and the casual beneficence on the part of individuals the question of finance cannot altogether be shelved; the expenses of teachers travelling to and from the different centres, and other miscellaneous items such as the black-board, stationery, lighting, etc., are roughly reckoned to come to Rs. 25/ for two months, for each teacher with 50 pupils under him.

The author is anxious to put his scheme into practice this summer. This is good news. It is certainly better to make the start than to wait indefinitely and postpone the first step towards the practical realisation of our dreams and intentions. We wish the scheme the success it well deserves.

Enquiries and correspondence should be directed to

RAO SAHIB S. V. KANAGASABAI PILLAI,

Assistant Engineer, P. W. D.,

No. 3, Muhammad Abdulla Sahib Street,

Triplicane, Madras.

— GURU KE ?

We have received a copy of a booklet in Bengalee entitled "Guru Ke"? (Who is Guru?). It is dedicated "to my brothers and sisters of Bengal who are young in mind." In giving a definition of Guru, the author points out that there may be different kinds of Gurus or Teachers—"mother, father, private tutors, schoolmasters, any person from whom anything may be learnt; sometimes a son becomes a teacher." This is using the term Guru in too wide a sense. It is quite true that there is something which we can learn from everybody, whether or not he is our teacher in the usual sense of the term. And conversely, there is no one whatever from whom we cannot learn something. Yet we can hardly call them all Gurus. However, the fact that there is something to learn from everybody and everything can hardly be over emphasised. The booklet also deals with the invisible helpers, and concludes by pointing out to all teachers of young children their unfailing duty of love, the essential of their vocation, while it also contains instruction to boys and girls to respect their superiors and to take lessons from ordinary things.

In this connection, however, we cannot help feeling that the best instruction to boys and girls would consist in the elders treating them with consideration and respect, and becoming examples by subduing in themselves the too often exaggerated notion of authority.

The author tells us that the booklet has been published by the Midnapur Star Group and that five hundred copies of it are being distributed free. This is a useful method of propaganda, and a welcome addition to the deficient vernacular Star literature at present.

V. C. P.

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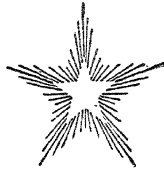
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Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab)**

Vol. XI., No. 9.

CONTENTS

June, 1925

	PAGE
	FRONTISPICE
THE OUTLOOK. By The Editor	129
THE WORK BEFORE US. By The Joint National Representative ...	130
DEVOTION. By Lady Emily Lutyens	132
FROM THE FRONT	133
THE HISTORY AND WORK OF “THE MANOR”. By Dr. J. J. Van der Leeuw ...	134
THE GOLDEN RULE	137
AN ILLUSTRATED HINDI JOURNAL	138
REPORTS	140
CORRESPONDENCE	144

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2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

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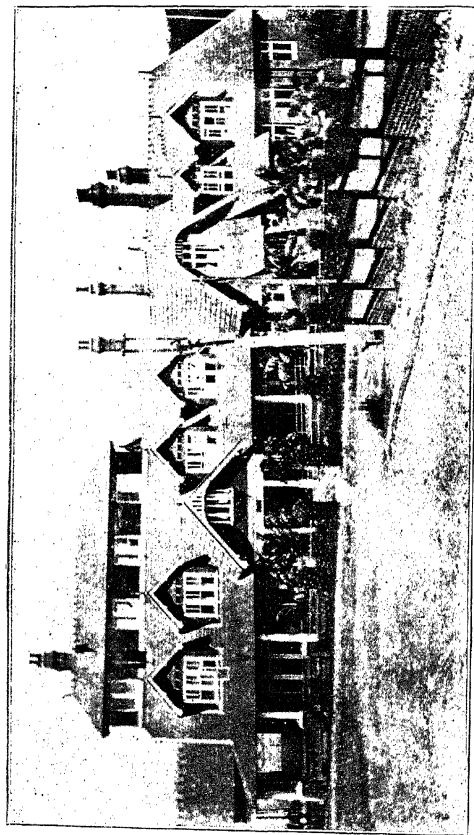
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THE OUTLOOK

BY THE EDITOR

Our beloved Head, as our readers know, is at present in Australia. The cause of his visit to the southern hemisphere was originally, the Easter Star Conference at Sydney, at the conclusion of which he was to have proceeded to California. According to the latest reports, however, the Australian visit has had to be prolonged, owing to the requirements of the health of Mr. Nityananda. Both the Brothers, together with our Joint-National Representative, Mr. N. S. Rama Rao, and one or two inmates of The Manor, are at present living in a private house in the Blue Mountains, at a height of 3,300 ft. above sea-level, and 3½ hours' journey by rail from Sydney. It appears unlikely that our Head will attend the Star Congress in Holland this year, but that as soon as Mr. Nityananda's health permits and we are happy to hear that it is steadily improving they will both proceed to California.

* * *

Our other National Representative, Mr. Yadunandan Prasad has had a very busy week-end, in presiding over the T. S. Karnataka Federation and Star Conference in Bangalore from the 23rd to the 25th of the last month. He gave public lectures and addresses to the T. S. and Star members, and one to the Youth Lodges, in his usual lucid style, which enables him to divest a difficult subject of its complexities, a boon to the hearers.

* * *

Our Protector is a wanderer again. Early in May, she was at Vellore to preside over a T. S. Federation, and to

pursue her restless political propaganda. On the 8th, she left for the West Coast, being invited by the Maharashtra Provincial Conference of the National Congress, which held its session at Satara, to submit to the Conference the Commonwealth of India Bill. As a result the Conference gave its strong support to the Bill in a unanimous resolution. From Satara she went to Kolhapur, for T. S. and Star work, then back northward in a motor car to Poona, where at the end of a 200-mile ride, she went straight to deliver a lecture on the Commonwealth Bill, followed immediately by a motor ride to Lonavla. Having spent the night there, the journey in the car was resumed on the following morning to Bombay, where papers had announced a lecture from her at the Congress House, an event duly fulfilled. She returned to Adyar on the 20th, only to start off again on the 24th for Calcutta on the special invitation of the Working Committee of the National Congress, and from there to Darjeeling for a day, also on political work. She is expected back at the beginning of June.

So reaches her the incessant call of Service to her Master, to be Motherland; and unceasingly, knowing no respite, she does the bidding and finds therein true joy and happiness.

* * *

"The Manor," Sydney, is the centre of a large Community under the intimate guidance and inspiration of Bishop C. W. Leadbeater. Lately, it has been its good fortune and privilege to enjoy frequent personal contact with Krish-

naji. Since his departure in April, The Manor has no doubt been much in the thoughts of our readers, and for our *frontispiece* this month, we reproduce a picture of the extensive gabled house which overlooks the Neutral Bay. The history of the origin and growth of that famous Community in Sydney appears elsewhere in an article.

* * *

A young local artist of promise, Mr. Vyasa Ram, has presented the Con-

jeveram Star Group with a water colour portrait of the Head of our Order, done from a photograph. Very few photographs of Krishnaji, if any, have done him more than superficial justice. This, coupled with the fact that our young artist has never had the opportunity of seeing his subject, lends special interest to this latest work which is a good likeness of the original. We hope that the portrait will be a continual source of inspiration to the members of the Group.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVES

Members of the Star must be aware of Krishnaji's dream with regard to the future of Madanapalle, which is his birth-place, and where the Theosophical Educational Trust is at present conducting a College and School. It is his earnest wish that it should be developed into a mighty *Ashrama*, where the training of boys and girls may be taken up from the very beginning right up to the University stage; thus making it a centre for the inculcation of the doctrines of the New Age, unfettered by the false traditions of the past and for the training of the future workers for the Great Teacher. But the building up of such an institution requires money and every member can help in a big or a small, but both equally useful way.

Any member wishing to collect for the University will be supplied with a book of Rupee receipts, containing twenty receipts, worth a rupee each. If every member of the Star finished such a book during the year, we would be able to show a substantial

fund to endow the University of Krishnaji's dream with. Those wishing to help should apply to me through the Secretary of their Group. They will be expected to return the counterfoils of the receipt book with rupees twenty, as soon as they have finished the book, or in any case, three months after the book is issued to them, with as much money as they have been able to collect.

* * *

This month we wish to draw the attention of the members of the Order to the position, which we find the women of our country in, and how far we are responsible for keeping up the tradition of injustice, in spite of our professions and beliefs to the contrary. Perhaps no country in the world provides such an instance of the utter neglect of the possibilities of growth of womankind. It may be that historical circumstances, over which we of the last and present generation had no control, have led to the condition, in which we find the women of our country to-day. But have we with our ideals done any-

thing during the course of our life to change that condition? We may, to satisfy our conscience, answer in the affirmative, but can most of us, with a full realisation of our responsibilities, say that we have done our *utmost*. We, who ought to be pioneers in the world, should not be content with reform and change at snail's pace, because that rate of progress would not require our help, as nature herself spells progress.

Let us examine for a moment the position of our women. From the very instant of birth they are at a discount, as the birth of a daughter is considered to be a misfortune to all outer appearance. When they grow up, very little care is taken to educate them properly, although every effort is made to educate the sons of the family. Not only is there individual but social and national neglect with regard to girls' education, as is evident by the existence of so few and ill-equipped girls' schools in the country and their callous neglect by the public and the State.

Before the child has become a girl and has scarcely even half finished her education, arrangements are in full swing with regard to her marriage and her education is stopped. Boyhood or girlhood is the happiest time of one's life, but girlhood is entirely cut out from the Indian woman's life. It is between ages of ten and twenty that there is free scope for one's individuality and latent capacity, unhampered, either by the disadvantages of a child body, or by the cares and worries of a grown up social and professional life. It is then that the foundations are laid for the future greatness of an individual. The absence of girlhood from Indian life and the consequent lack of opportunity for the due awakening of the individual's latent capacities, is the cause of the presence

of so few Indian women prominent or endowed with genius in any walk of life. Far removed are we from the days of ancient Indian glory, when men and women vied with each other for excellence of achievement in every field.

No amount of statistics with regard to death-rate among babies, premature death of young or rather child mothers, alarmingly low average life-period of an Indian, will ever convince most parents of the fact that there is anything wrong with Hindu social customs and what is miscalled 'religious rites and usages'. The present marriage customs among a majority of Hindus are as far removed from religion as is murder or any other violent crime; for to improve the trials and responsibilities of motherhood or a young girl is nothing less than a violent crime.

If a young mother escapes an early death, children are born with monotonous and cruel regularity, leaving her no time to satisfy the other cravings of a human soul. She becomes a mere machine and a slave. Krishnaji spoke of "restraint" as an essential quality in one's nature, but India provides a sad spectacle for those who have the ideal of restraint at heart. Further, when a woman is not looking after her children, she is cooking or stitching her children's clothes or sweeping the rooms. In other words, all her activities are confined to the four walls of her house. Men and women cannot attain the full maturity of their divine heritage, unless they develop all the sides of their nature and allow full scope to the various aspects of their individuality. Can we say that the women of our country are allowed that full scope which is their birth-right?

(To be continued)

DEVOTION

BY LADY EMILY LUTYENS

I have lately been driven to the conclusion that what is generally called devotion is too often but a synonym for selfishness and lack of consideration. True devotion must produce unselfishness, constant thought for the welfare of the object of devotion, energy and efficiency in service.

In the Order and the Theosophical Society there are innumerable members who believe that they are devoted to the Masters, to Dr. Besant, to Krishnaji. But is that imagined devotion marked by any of the characteristics I have named? Only in very rare instances. If all the devotion generated in our Order had been of the right kind we should have been able to change the world ere this. We have now over 50,000 members in the world, but how many efficient workers? Not one thousand or even one hundred. How many are ready to stand round Dr. Besant or Krishnaji, and share with them something of their heavy responsibility? Krishnaji once used a very striking phrase; he urged us to become "trouble savers" to the Masters. How many of us have yet learnt to look upon ourselves in that way, still less to practise it? and how can we become trouble savers to the Masters unless we have first learnt to save trouble, instead of making it, for Their great disciples? May I say that more than half the trouble making in the T. S. and the Order is caused by so-called devotees? This sounds harsh and I must justify the statement by example.

I have been privileged to travel a great deal with Dr. Besant both in Europe and in India. We are all agreed that her strength and energy are far beyond the attainment of most of us, but she is not yet super-human, and the burden of work put upon her by Lodges and members can only be justified by the supposition that she is incapable of being fatigued. I have known programmes arranged for her after a long and weary journey, which include at least five meetings in the day, not to mention innumer-

able private interviews. And yet, not content with this gross lack of consideration for the object of their devotion, members still come to her and say: "Mother, will you put your sacred feet inside our Lodge room?" forgetting the sacred feet may be sore and weary and need rest.

Then, at Star Congresses I have seen members literally mobbing Krishnaji for his autograph, or to magnetise some object for them, entirely indifferent to his haggard weary face.

I have known members in India to arrange deputations at 4 A. M. in order to garland the object of their devotion, utterly unmindful of the fact that nobody wishes to be awakened at that hour. I have heard of members who can only be induced to subscribe to T. S. funds if the President will personally sign a receipt for their donation.

These are facts which should make us pause and ask ourselves what is the nature of our devotion. Is it real or false? There are many in our Order to whom Krishnaji is very dear, who prostrate to him, who would perhaps die for him, and yet who never lift one burden off his shoulders. To prostrate may give us great pleasure but only makes him very uncomfortable. He does not want any one to die for him but he does want hundreds to work for him. He carries on his shoulders very heavy responsibilities—the whole organisation of the Order; and he has indicated time after time what are his ideals for his Order. He has now undertaken the great task of founding an International University. For both these objects, so dear to his heart, he needs hundreds of helpers, who will be alive to his ideas, eager and efficient in helping him to carry them out. Instead, he has got an army of useless devotees, clinging to him.

I speak harshly because I am myself a devotee and it is a question I have to put to myself all day long. Is my devotion just sentimental gush which makes me feel

happy and comfortable; or, is it that true inner urge which will drive me to efficient service and activity, which will leave me happy in loneliness and isolation, which will make me strong to bear the burden which my teacher may want to cast upon me?

It is this question which each devotee must ask himself and answer. True devo-

tion is not a pious aspiration, a sentimental outpouring, a bubbling fountain. It is a raging torrent, a scorching fire, which destroys all mean and petty and selfish feelings. It is that torrent which must sweep our Order clean of hypocrisies and shams, and change us into a band of trained efficient workers whom the Lord will be able to use when He comes.

FROM THE FRONT

By N. S. RAMA RAO, M.A. (Cantab)

MYOLA,
David Street,

Mosman,

SYDNEY

15-4-25

DEAR EDITOR,

I have already written about the happenings at Fremantle and at Perth. After Perth, the next port of Call was Adelaide, where we anchored on the 29th March at 3-30 P.M. The medical inspection of the palms and their backs being over, Mr. Cramp, one of our leading Theosophists there, escorted our party to the town of Adelaide, a distance of 20 miles by train. We were entertained to tea by our kind hosts, the Radcliffes. The next function, as at Perth, was the consecration of Star land, of which more later. This being over we repaired to the T. S. Hall where Krishnaji addressed a few words of thanks and of encouragement to the Star members, and we motored back to the boat.

There is a Star member, a lady, at Adelaide of whom our movement may justly be proud. She has bought a big slice of level ground and installed therein appurtenances for children to play. There are swings, ropes, a sand-pit, a chute, a small pond to paddle in. All this is maintained by her and attracts a large number of small children. What more eloquent propaganda is necessary! I wish some of our friends in India would do this, especially in busy towns like Bombay and Madras.

There is so much of interest that one sees during one's travels, but it would take too

long to relate everything in detail. Since it happened to be a Sunday, a large number of visitors had come to see our boat which was a big one. As before, there was coaling all night and discharging of the mail. I never saw so many bags of correspondence. Stacks and stacks of postal bags could be seen both on the port and star-board decks. The process of shooting bags by means of a chute directly into long railway waggons went on till late into the night. Fortunately for us, we were able to arrange a special cabin for the night on top-deck for Mr. Nityananda, and he had a night's quiet rest there. We left Adelaide at 6 A.M.

Melbourne has none of the tropical feeling either of Perth or of Adelaide. It is distinctly sub-tropical, and this time of the year being winter, it presented the appearance of a gloomy Western town hidden by a pall of smoke and mist. After turning towards Melbourne, it takes for the boat nearly 3 hours to reach the quay. The harbour is semi-circular and well protected from storms. The semi-circle is formed by a fringe of low-lying hills against which the town is built. You must remember that Melbourne was once the Capital City of Australia, which position has been usurped by Sydney, a larger and more populated and in reality, a more picturesque town. There is a keen rivalry between the two towns and in the daily papers of Sydney you find more often than not petty jibes directed towards their neighbour, a distance of 60 hours by boat and about 36, I believe, by train.

We reached the docks at Melbourne at

5-30 P.M. on the 31st. Just before we anchored, there was a burst of sun-shine and everything looked bright and beautiful, while a bi-plane flew above, as if to welcome us. Our friends were ready to greet us, but we could not land till after the dinner was over. Mr. Jinarajadasa and Lady Emily Lutyens went ashore to take part in a T. S. meeting, the rest of us remaining on board the ship. It was here that I met for the first time Mr. Mackay who had come on business and was leaving by train for Sydney the same evening. A more kindly man I have never met.

Melbourne is a large town with many big buildings built in Gothic style after the fashion of English towns. There was a War museum here where there was displayed every object with which Germany with her characteristic thoroughness had planned and prepared for the War. This museum is now in Sydney. Melbourne has to its credit a large number of parks and children's play grounds run by the city. Australia seems to take special care of her children. Right in the centre of crowded cities you come across open spaces set apart for children to play in. Some time back the T. S. bought for £ 6,000 a piece of land in a locality which was then not very busy. Now that part of the town has become so important that an offer of £ 50,000 has been made for the same, and the T. S. has refused the offer. Our members are raising funds to build there the T. S. Headquarters for Western Australia.

Next morning, April 1st, our party motor-ed into town to see its sights. It was a cold day and the wind was blowing hard carrying with it sheets of rain. We left Melbourne for Sydney at 5 P.M. on the following day.

Two days and 12 hours after leaving Melbourne we were approaching the second most beautiful harbour in the world, that of Sydney. Since leaving Melbourne, it had grown warmer and the sky was clearer. On the 3rd of April, at 8-30 A.M., we stopped before the Heads to take the Pilot on to our boat. Once inside the narrow Heads—the silent protectors of the entrance—the exquisite beauty of the Sydney Harbour reveals itself to one. The town is built on the flanks of a range that slope down to the water's edge. We could see Myola and the Manor, from whose windows handkerchiefs were waved to greet our home-coming—for it was indeed a home coming. Shortly after we anchored we were amidst friends. Many among them we knew and it did not take long to know others. The recognition of ages past flashed from eye to eye and we were once again home after a voyage of three weeks. Bishop Leadbeater boarded the steamer to welcome his August guests, Krishnaji and Mr. Jinarajadasa. I was so happy to see him after an absence of 12 years. He is just as radiant as of old and more serviceable. It is difficult to say anything about C. W. L. as we call him; he is a giant among men and a pigmy like me cannot see his full stature.

THE HISTORY AND WORK OF "THE MANOR"

BY DR. J. J. VAN DER LEEUW

When I look up my diary for 1922 I find an entry dated Saturday, July 1st, saying: "van Gelder was here, he can sell his house and came to ask what I intended doing about the school, saying that if I did not remain in Neutral Bay he would not remain there either. It is a hard case."

Little did I think when I wrote those lines some two and a half years ago, that they contained the germ of the idea which

later developed into our Manor community. Yet it was so.

At that time many of our Theosophical workers in Sydney were living in different parts of Mosman and surrounding suburbs. First of all, Bishop Leadbeater was at "Crendon," the home of the Kollerstrom family in Neutral Bay, at that time the centre of the Work; then the Mackays at "Malahide," in Kirribilli; the van Gelder

family at "Suryastana," in Cremorne—all known to many Theosophists for their splendid hospitality. Luncheons and dinners to twenty or more people at an hour's notice were quite usual in those ever-open homes, and luncheon at "Crendon" meant usually a gathering of at least twelve! At that time I ran a small school for the young people gathered round the Bishop and used for the purpose a house called "Lyne Flats," in Neutral Bay, a few hundred yards from "Crendon." As ever, in education my trouble was lack of funds, and at the time of Mr. van Gelder's visit and the above-mentioned entry in my diary, I was considering giving up the house and renting a cheaper one elsewhere. However, I had to remain near the families whose children attended the school and to provide for my boarders. It certainly was "a hard case," especially as at that time houses were scarce.

The next entry in my diary is of Sunday, July 16th, 1922. It runs: "More than two weeks since my last entry! But then they were busy weeks, especially taken up by the Clifton-compound idea. Of course, the idea of a "compound" is already old; van Gelder has been busy for some time on his community scheme which is to make life more reasonable, cheaper and more useful. Everyone here is at his wits' end financially, so the idea of a "compound" appeals to all. van Gelder sold his house a fortnight ago and has been looking out for a suitable place. Amongst others a house in Clifton Gardens was offered to him, called "Garrock", containing sixteen rooms, having a splendid view and well built. I was at lunch at the van Gelder's when he discussed it and deplored the fact that it was too large for him. I then suggested sharing it with him and Mr. Labberton, who is to arrive from Java in a few weeks. He at once accepted, and we decided to rent the house."

This was the real birth of the idea of sharing a house, which later became our Manor-community. The course of our plan, however, did not run smoothly, and it was all the better for us in the end that it did not. The owner of "Garrock" refused to let it at the last moment, and as we could not arrange to buy it all seemed rather hopeless. I then suggested to Mr. van Gelder renting another house belonging to the same owner and situated near "Garrock", which house several of us had inspected previously on more than one occasion, the house now called "The Manor", then "Bakewell's Folly." It was built some ten years ago by a Mr. Bakewell, who began building it as an eight-

room cottage and ended up by making it a fifty-two room mansion. It is said that he used to dream about new rooms during the night and start building them in the morning, outlining them with his walking-stick on the ground. Judging by some rather strange rooms found here and there in the house, his dreams at times must have been troubled or even nightmares! However, Mr. Bakewell had one great principle, his house was to stand for generations, and he spared no effort to make it strong. All that was put in was of the very best, and workmen who come to make occasional alterations now, stand amazed and often dismayed at the solidity of the material they have to deal with. The house alone cost over £36,000 to build ten years ago, and Mr. Bakewell furnished most of the material from his own brick-and-tile factory. This then was the house which I suggested sharing when our first plan fell through. The idea was to get in a few more families and make it a joint household. Mr. van Gelder, however, was a little afraid of the difficulties of such a household and did not at first feel inclined to carry out this very much greater scheme. It was then that Providence intervened in the shape of Bishop Leadbeater. He heard of our plans and with characteristic promptness went over to the place with a number of people and looked all over it. He seemed very much taken with its possibilities as a community-home and declared his willingness to come and live there himself, provided all other things could be arranged. The end was that the different families met in council, and that Bishop Leadbeater invited Mr. van Gelder to assume the most difficult task of managing the community. He accepted, the rooms in the house were divided amongst the families, the lease signed for three years with two years' optional extension, and on August 3rd; and while a howling southerly was shaking the house, the first group of new inhabitants came in, consisting of Walter Hassall, Hely Labberton, Lucius van Gelder and myself. During the next week Bishop Leadbeater, with the Kollerstrom family, the van Gelder, Mazel and Vreede families and "those without family" arrived. They were chaotic days—those first two weeks of the Manor. Mr. van Gelder certainly had a great task to perform, and, with the help of the whole household, he accomplished it successfully; the community never experienced any serious trouble. This certainly proves the splendid spirit in which all undertook the work and the willingness of

all who hitherto had run their own households to fit in with whatever was necessary. But then with one like Bishop Leadbeater in its midst as a constant source of serenity and inspiration, what work would not succeed?

Thus the community continued, and we all realised how much it did to bring the workers together, and how very much more work we could accomplish being thus together. We already began to discuss the possibility of buying the house, but the money was lacking.

It was then, about a year after the beginning of our community, that I had to visit Europe, and while there, was able to arrange with some generous friends to help us financially if at any time we had to buy "The Manor," as we had re-christened "Bakewell's Folly."

When I returned to Sydney on July 13th, 1924, it was to find Mr. van Gelder on the eve of leaving for Java, where he had to look after certain business interests. The Management of the house was turned over to me, and, much to the regret of all their friends, Mr. and Mrs. van Gelder sailed for Java on July 16th. Previously Mr. and Mrs. Labberton had left our community for Japan, Bishop Mazel for Holland, and several new members had been added to it during the year I had been away. Our family now numbered some thirty members, and a very real family it had become.

As there was some danger of the house being sold to strangers I straightaway began negotiations with the owner about purchasing it. The price asked, on the basis of the tremendous cost of building the house, and the greatly increased value of the land since it was built, was more than we were willing or able to give, and it was only after half a year's negotiating that on January 9th, 1925, at 3.41 P.M. (astrologers beware!) I had the pleasure of signing the contract of purchase. It was a great relief to know that now our community was safe for ever.

The price for which we bought was £14,000, half of which we were able to pay down straightaway, thanks to the generosity of Mr. John Mackay and our two European friends, who both made good their promise of a year ago. A Trust was then formed, and on Monday, February 9th, at 7.48 P.M. (more horoscopes!) the Trust deed was signed by Bishop Leadbeater and myself, with Mr. John Mackay as witness. This was the physical birth of our community; at that moment the property

was formally and legally dedicated to the purposes of the Trust, which are: The formation of a spiritual centre where people may be trained in religious matters, and the formation of a community based on Theosophical ideals. Bishop Leadbeater accepted the position of Trustee, while the appointment of Trustees at any time is in the hands of Dr. Annie Besant and her successors. She is also the supreme court of appeal for all difficulties, and under her, as final authority, the Trustee has absolute power in both Centre and Community, being able to accept and refuse applicants and even to dismiss members.

Thus our Community and Centre are hierarchically governed and made what they are intended to be—a place for the Masters of the Wisdom to use in Their Work through those of our leaders who are in close touch with Them.

Now that "The Manor" has been bought, our wider work is beginning. Already several houses have been bought or built by members who wanted to live round "The Manor," and some of them intend to leave their houses to the Trust. The Trust deed provides for the organisation of a community with its own school, church, press, and whatsoever else may be necessary for a self-contained community. We hope that, as time goes on, more and more members will come to settle round "The Manor" and enter the Community, so that in another ten or twenty years our Manor community may give an example of a "community based on Theosophical ideals" with, as its heart, "The Manor" as the spiritual centre for the training of people in religious matters. Thus those in the Community who are willing to make the necessary sacrifice of personality and undergo the required discipline shall have the opportunity to come in touch with inner things, thus becoming more useful to the Work.

It is truly a wonderful future, this future of our Manor-Community and Centre. We have been told that it is to be the greatest Spiritual Centre of the Southern Hemisphere, and Sydney is blessed in having such a home of the Masters in its midst.

In the immediate future, we hope to acquire some more land and build a guest-house for the many visitors who come to us and for whom at present there is no accommodation. Possibly there is a member somewhere in or outside Australia who would like to enable us to buy land and build such a guest-house and thus make it possible for many to be benefited by this wonderful Spi-

ritual Centre? When I bought "The Manor," I purposely refrained from asking any of our Australian members to contribute financially, as I knew how hard pressed they were already. One of them has helped us all the same, saying that he thought it a privilege to help a Centre which is to be the heart of the Work not only for Australia but for the entire Southern Hemisphere. There are no doubt many who, in like manner, would like to contribute, and I need hardly say that we are in need of funds, as some of the money advanced has to be paid back and the remainder of the purchase-money is still to be paid. We need a thousand pounds this coming month,

and I know that it will come. But I think some of our Australian friends would like to help in the building of this Spiritual Centre through which the Blessings of the Great Ones flow out to further evolution in these southern lands.

Such then was the genesis of "The Manor," to all outer appearances accidental, yet undoubtedly guided by Those who use our small daily affairs to accomplish Their great Purpose. Much has already been accomplished, many have attained to spiritual Reality in this Centre of our Work. The future is to be greater still, privileged indeed are those of us who are granted a share in the pioneering work!

(Reprinted from *Theosophy in Australia*)

THE GOLDEN RULE

IN A TAILOR'S SHOP

ARTHUR NASH

"The man who has made millions think on the Golden Rule as the only law governing human relationships—made millions think on the practical every-day application of Christianity which too often is regarded merely as a form of worship for Sunday. He gave his workers on May 23rd, 1924, \$600,000 of stock dividends legally belonging to himself. By this single act he has achieved more than 600,000 sermons could."

Arthur Nash was first a preacher at a salary of \$12 a week, eked out with the produce of a vegetable garden. Floods carried away his garden and he became a tailor, by taking orders for clothes and having them made at a tailor's, and then delivering them at a small profit. He made a little money, and thought he might start in a very small way. His own tailor was an Austrian, and wanted to go home, after the War, in 1918. Nash bought his shop—a sweating shop—and the services of his 29 workers. He had also a quantity of cloth he had accumulated and a small amount of money. He went down to his shop and called his 29 workers together, with the pay-roll. The pay-roll was a shock to him. The wages were from \$4 to \$18 a week. He had been talking about the Golden Rule, and trying to practise it. But what about a sweating shop plus a pay-roll of wages which only helped the worker to die of slow starvation instead of quick? If he paid more he could not live by tailoring, apparently.

And yet he should do to others as he would have them do to him, if they changed places. He determined to work up the cloth he had, close down the shop and buy a little farm.

So when he visited his shop for the first time, and called his work-people, he made them a simple little speech, worth putting on record for what came out of it. He said:

Friends: You have no doubt heard that we have bought this shop, and I have come in to get acquainted with you. No doubt, too, you have heard a great deal about the talks that I have been giving during the War about Brotherhood and the Golden Rule, while pleading the cause of Christianity and its affiliation to my conception of true Democracy. Now, I am going to do a bit of talking to you. First, I want you to know that Brotherhood is a reality with me. You are all my brothers and sisters, children of the same Great Father that I am, and entitled to all the justice and fair treatment that I want for myself. And so long as we run this shop, God being my helper, I am going to treat you as my brothers and sisters, and the Golden Rule is going to be our only governing law. Which means that whatever I would like to have you do to me, were I in your place, I am going to do to you. Now, not knowing any of you personally. I would like you to raise your hands as I call your names.

Mr. Nash had to guess what the work of each was worth, and he paid each the wage that he would have asked if he had done the work. The people were astonished, puzzled. What was this sort of talk? It was summed

up by a little Italian cutter-out: "I never heard a boss talk like that. Damned if I don't believe he means it. Now let's get busy." And busy they got, and were soon turning out three times as many suits.

However, the shop did not pay, so he went to look for a farm, leaving the tailoring shop to go on during his absence. The men worked and the business grew, and, on his return, they begged him to carry on the shop. A year later, in 1920, he called his 200 to 300 work-people together, and said to them that if he were a workman, he would want a part of the profits as well as his wages, so he offered profit-sharing. Then he saw, a little later, that he would want control of and ownership in the tools he worked with. Just as a man could be trained to be a cutter-out or a clerk, so he could be trained to be a manager. So the concern was turned into a Company, and everyone invested his profits in shares in the Company, and they trusted Nash with the control for the time. In five years the business done amounted to over \$132,000. In 1919 to over \$525,000; in 1920 to over \$1,580,000; in 1921 to over \$2,077,000; in 1922 to over \$3,751,300; in 1923 to over \$5,958,000. Before the Company was formed, Mr. Nash had \$600,000 which he put into the Company, and it was divided among the work-people as shares, he pointing out that it was not really a gift, since they and he together had made it. He told them frankly :

I am not telling you that which is new to you, nor reflecting upon your intelligence in any way, when I tell you frankly what you already know—that there must be much done in the way of education before you are equipped to take over the Company and manage it in its entirety, and this educational work will take us another five years. Therefore, the conditions named above will govern the distribution of this stock. This will leave the voting control of the Company in my hands for the next five years, the same as it has been during the past five years.

Mr. Nash, in May, 1924, summed up their experience thus, addressing some 4,000 workers grown from the original 29 :

There are many with us to-day who were in our first little shop meeting at the beginning of 1919. There were twenty-nine shop workers in that meeting, when I talked with you for the first time. My message was that we were all brothers and sisters, children of the same Great Father, each one having equal rights to justice, fair treatment and privilege.

I told you then that as long as we ran that shop, the Golden Rule would be the only governing law. I explained what that meant, as I understood it then, when I said it meant that I must pay you the same wages that I would want, if I were doing the same job and you were paying me. I was called insane for even daring to propose such a radical thing, much less actually trying to do it.

An industrial miracle has been wrought since that time. In five years and five months our business has grown from one hundred and thirty-two thousand dollars a year to seven million dollars a year.

The "A. Nash Company" includes every one who is working in it.—*Summarised from several American papers by Annie Besant.*

(Reprinted from *New India Supplement*)

AN ILLUSTRATED HINDI JOURNAL

We intend to launch shortly a journalistic venture, which will be devoted to the ideals of the Star and will provide an organ to plead for all true reforms in the service of Brotherhood. From January, 1926, we propose to issue an illustrated monthly magazine in Hindi dealing with vital problems affecting civilisation in general and Indian social and moral conditions in particular. We have *The Herald of the Star*, edited by the Head of our Order, having similar aims, and it reaches a fairly

wide English-knowing public all over the world. Our National Star journal, THE BROTHERS OF THE STAR, is also conducted in English. There is, however, no provision made to make the inspiration we derive from our Order, accessible to our Indian masses and to help them to play their part in the social awakening that is spreading all over the world. Hence the need of a magazine of the kind we propose in Hindi, which is the most widely prevalent language in India.

No subject will be beyond the scope of our proposed organ which can in any way inspire men and women to begin to live practical Brotherhood, even in this most unbrotherly age. We hope to shed on all problems of life that illumination which comes from intense sympathy with the suffering that one sees around and the passionate longing to help in its redress. We believe that reform like charity is best begun at home and that the more it is practised the better it is preached. The magazine will, therefore, deal not so much with academic problems, nor will it make literary excellence the only criterion of the quality of its articles. It will present problems of everyday life that vitally influence our civilisation and will welcome all contributions that chalk out with bold commonsense, remedies that will bring something of the altruism and self-surrender of the religious life into the secular, and bridge the gulf between our conduct here and our aspirations for the hereafter, and secure freedom of thought for all and check the tyranny of caste, colour, capital and conventionality, and ensure a fair field for the self-expression and growth of the woman and the child, the labourer and the out-caste.

Thus the following will be some of the topics on which articles from thoughtful men and women will be provided and discussion of views invited from all sincere reformers:

Esoteric teachings of all faiths, religious tolerance, occultism, new ideals in education, responsibilities of parents and teachers, women's education, child marriage, prison reform, abolition of capital punishment, prevention of cruelty to animals, reformation of temples, religious charities and endowments, new ways to health, physical culture, dietetics, temperance and prohibition, children's courts, biographies of great men and women of the present and the past, growth of art and beauty, etc., etc.

In order to achieve this object we are forming a competent Board of Editors, who will write and secure contributions for their special subjects. There will also be an efficient committee to translate contributions from non-Hindi writers into Hindi.

We are certain of the success of this

venture, for we feel that when the need for awakening and reform is so great, no effort, however humble, will be fruitless. Many ardent lovers of humanity will be drawn to such propaganda in the near future and many organs of this kind will see the light of day before long. No one will rejoice more in such accession to the ranks of the Servers than ourselves. What we want to capture is not subscriptions but sympathy for the great cause. It is enough for us if we labour, even in mere spade work, in this field when hope seems to have deserted the hearts of men, and the terms 'righteousness', 'justice' and 'brotherhood' have become a mere mockery to the world.

Would YOU like to join this pioneer work? You can help us by

- (1) writing constructive and illuminating articles,
- (2) sending interesting extracts that you may come across,
- (3) translating articles and extracts,
- (4) gaining readers to the organ and converts to reform, and
- (5) securing subscriptions and donations.

We want men and not only money, though the latter is an indispensable evil of the present age. We want to secure a thousand rupees in hand before we print the first number. But we know that no good cause has ever suffered beyond repair for mere lack of funds. We have faith in the success of our mission, as we believe in the near advent of a great Teacher and Reformer.

Kindly let us know how the scheme appeals to you and what suggestions you would offer for its realisation, and please fill in the accompanying Application Form and return it as early as possible.

Board of Editors

- Yadunandan Prasad, M. A. (Cantab),
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B. Sanjiva Rao, M. A. (Cantab), I. E. S.
V. C. Patwardhan, M. A., LL. B. (Cantab),
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 L. B. Raje and G. B. Verma.

P. S.—All communications on this subject should be addressed to

Mr. G. B. VERMA,
 Jt. Editor, *Avalara*,
 Adyar, Madras, S.

Form of Application

(To be filled in legibly and forwarded to Mr. G. B. Verma, Jt. Editor, *Avalara*, Adyar, Madras, S.)

I shall be glad to be

- (1) on the Board of Editors, my qualifications and my subject being.....
- (2) an occasional contributor, my subject being.....
- (3) on the Translation Committee. I can translate from English into Hindi

"	Bengali	"	"
"	Gujerati	"	"
"	Marathi	"	"
"	Persian	"	"
"	Urdu	"	"

My contributions will be in.....
 (language).

I shall donate Rs.....towards the initial cost of bringing out the magazine.

I am willing to be your agent and to canvass subscribers in these parts.

I can undertake to see the magazine through the Press, if necessary.

I can draw and shall be glad to illustrate any article, if so desired.

The following titles suggest themselves to me as the most suitable for the proposed magazine :—

- (1).....
- (2).....
- (3).....

Please register my name as a subscriber and send the first copy to me by V. P. P.

I think the following writers, though not Star members, will be glad to contribute to the magazine. I shall persuade them to do so. (Please write to them on the subject).

Mention NAME, FULL ADDRESS, SUBJECT AND LANGUAGE

(Any other suggestions)

Full Name (with titles).....
 Full Address.....
 Subject.....
 Language.....

REPORTS

(Some of this matter had to be held over from last month for want of space—Ed.)

South Tamil and Ceylon Division Third Annual Report

For the period ending 31st March, 1925

The Divisional Secretary, Mr. M. Subramania Iyer, sends an exhaustive Report, summarised below. It concludes with lists of members with their addresses of the Divisional Council (7), District Star workers (7), and Group Secretaries 25.

The year began with 402 members, and at the end of the year, the net result was 456 members on the rolls. There were 57 Associates at the commencement and 26 at the close of the year, that is, on the 31st March, 1925, 31 having been removed from the list. Four new Groups were formed du-

ring the year—Karur, Srivilliputtur, Jaffna and Veerabogam. Active Groups are: Trichinopoly, Pudukottah, Periakulam, Madura, Sivaganga, Kadambur, Tinnevely, Colombo and Karur. Owing to transfer of some members, the Groups at Ramnad, Satur Viralimalai, Tuticorin, Galle and Jaffna tend to activities by individual members only. In Palni, Lalgudy and Kandy, where Groups are yet to be formed, individual members are also doing Star propaganda work. Activities from the remaining 11 Groups have not been regularly reported. Good propaganda work was done during Kadirgamam (Ceylon) and Srirangam (Trichy) festivals. As usual Pudukottah and Sivaganga District areas

stood prominent in mass propaganda work in the villages. The District Star Worker of Tinnevely has been doing good work silently among the villagers. The activities of the Star Groups are limited to devotional meetings, study and propaganda through lectures and literature. 25,000 pamphlets in Tamil: *Information for Enquirers*, have been distributed during festivals and in village propaganda. Conferences were held in each District area where masses were addressed on "The Advent of the World-Teacher". 500 copies of the Tamil rendering of the two messages from the Head of the Order to the members of the Self-Preparation Group were printed and circulated. 500 copies of the Declaration of Principles 1,000 Invocation and 200 Prayer Cards were obtained, 1,250 copies of *The Lord's Work* in Tamil were purchased. *The Message of the Star* both in English and Tamil was distributed to each Group. *The Coming of the World-Teacher* by Mr. Pavri and other Star literature were also given to certain Groups for study and presented to certain other public libraries. 1,000 copies of the Tamil rendering of *The Message of the Star* under the name of *Tharaka Thiru Cheythi*, 56 pages, royal octavo, were printed at a cost of Rs. 81-7-0 and it is being put on sale by the District Star workers throughout the area. Some 65 of these have been distributed as complimentary copies. Brother S. Rajam kindly undertook the Tamil rendering. He has now on hand the Tamil version of *The Path*. Although there is a liability of Rs. 121-11-0 in connection with the purchase of the Star literature from Mrs. T. B. Bhashyacharya, on the whole, the year was a success financially. There are now 39 members in the Self-Preparation Group. The year has been one of steady progress but there are several members of the Order who have yet to realise the importance of the Star movement and the work before it. Every effort is being made to consolidate the existing members and to infuse the Star Ideals into them. The cash abstract shows the Grand Total of receipts amounting to

Rs. 458-11-3 and disbursements to Rs. 436-5-9 leaving as the closing balance (subject to the liability above mentioned) the of sum Rs. 22-5-6.

Burma

Report for the year ending 31st March, 1925

INTRODUCTORY. The year under report has shown some signs of advance in our work in Burma, though it is only still just a beginning. In June last, our Section was amalgamated with India, and Burma was made a separate Division. In the meantime, the scheme of re-organisation what was going on in the Order both in India and in America was taken up. In the year, a further re-organisation was attempted in India after the return of our Head, Mr. J. Krishnamurti, and so far as Burma was concerned, a further attempt has been made to re-organise the Division. A further response has resulted, and I am glad to say that within a short time, the work of the Division will be entirely organised on the present scheme.

PROPAGANDA. There has been a regular propaganda during the year under report which has carried the message to many a new home. Over 300 copies of *At the Feet of the Master* were distributed in Burmese by the Order mostly to Buddhist priests, and others interested: 200 copies of the English and 100 copies of the Tamil version of the book. In addition to this over 1,000 leaflets in Tamil and in English were distributed at public meetings; and over 2,000 leaflets in various languages on "The Star Day Celebration," held on the 28th December, 1924, were distributed during the procession through the streets.

ACTIVITIES. So far, we have only one Group working, *viz.*, the Rangoon Group. This Group has met regularly every month according to the programme, and the local Secretary Mr. K. G. Vaidyanathan deserves our thanks for the success of these meetings, and for the enthusiasm of younger members who came under him. Other Groups have yet to be formed.

The thanks of the members are also due

to Mr. P. Venkataraman, Mr. Chowdhury, Mrs. Hamilton, Mr. Govindaraj, Mr. Rajamanickam, Mr. C. N. Sankar, Mr. K. Rajagopalaehari, Mr. A. Verhage, Mrs. Bilimann and Mr. D. A. Anklesaria, for taking part in the monthly meetings, and for the valuable help they rendered.

In the districts, Mr. J. N. Basu, of Mandalay, visited the Maymyo Lodge, and took part in its proceedings whenever an opportunity presented itself. He has now left for India, after very many years of useful work in Burma, for the cause of Theosophy and Star, and intends devoting all his time to the work.

Mr. D. A. Anklesaria visited Maymyo, and Mr. T. C. Anantarama Iyer during the three months of his stay in Rangoon did some useful work. Besides taking part in the T. S. Annual Convention, he visited Mandalay and Maymyo, and delivered lectures on the "Coming of the World-Teacher". Besides these, there were other public lectures on "The Coming of the World-Teacher" given by a number of prominent workers in Burma and India.

On the 1st of October, 1924, our Protector's Day was celebrated by the Star members, and a circulating library was formed under the name of "Vasanta Library" for ladies in East Rangoon.

SUBSIDIARY ACTIVITIES.—We have to add that besides the Star activities referred to, a special Sunday Class was held during the year for the study of *At the Feet of the Master* for the benefit of younger members, and a Bhagavad Gita Class on Saturday mornings. Besides these activities, some of our members take active part in the organisation of night schools in the town, and in the Society for the Promotion of Vegetarianism, and in the Scout Movement.

SPECIAL MEETINGS. The Eighth Annual Conference was held on the 16th, 17th and 18th May, 1924, and was presided over by Mrs. F. J. Bilimoria. There was a public lecture on "Shri Kirshna" by Mr. B. Ramachandra Rao, and meditation meetings, and discussions about the Star work.

On the 28th December, 1924, the Star Day was celebrated. In the morning there was a procession through the streets with a flag marked "We believe in the early Coming of a World-Teacher", accompanied by a bhajana party contributed by "Shri Rama Bhakta Sabha"; a large number of leaflets was distributed, and in the evening there was a special meeting.

MEMBERSHIP. As the list is being rearranged, counting only the renewals and new admissions, the Rangoon Group has a membership (including 2 Associates) of 74, and the Groups in the Districts have 39, making so far, the total strength of 113.

FINANCE. At present the expenses are met by donations, but we shall have to adjust ourselves to the new arrangement, in which it has been proposed by the Headquarters to charge each Group As. 8 per head a year.

The total receipts by the Group Secretary amount to Rs. 89-9-0, and the expenses to Rs. 79-8-0, leaving a balance of Rs. 10-1-0 on 31-3-1925. The Division receipts were Rs. 36-13-0, carried forward from previous year. Rs. 3 were received as donation, and the expenses were Rs. 100.

N. A. NAGANATH,

— Divisional Secretary

THE GUJARAT-KATHIAWAD STAR CONFERENCE

Our Annual Conference was held at Bhalod on the 9th and 10th of March. Our Head, Brother Krishnaji, was kind enough to send us his signed Message dated, Adyar, March 4th, 1925, which ran as follows:—

I beg you to convey to all members present at the Gujarat-Kathiawad Star Conference, my most sincere greetings, Unfortunately I cannot be in their midst but in spirit I will be with them.

Let us hope this Conference will be a new start towards activity, self-preparation, growth. Let us not forget that time is short and that all must be ready for the Teacher when He comes. We have spoken much about the Coming, we have written about it, but what have we actually *done* to

prepare the way?

This year must be a year of concrete accomplishment on the physical plane. We are starting our University; let us all join forces and help and build a splendid monument for the training of generations to come. Thus He will find a nucleus of young people, ready to carry on His work, when He will no longer be with us.

May His blessings be with each one of you and His power move you to do great things.

A public Star meeting was held when Bros. Manilal, N. Doshi, Gangadas Patel, Harilal Thakkar and Sister Sulochana Ben spoke on the Coming of the World Teacher and His Message.

A Devotional Meeting was held when Bro. Harilal L. Thakkar read the Message of the Head and made the members understand what the Head expects of Star members. Bro. Venishankar Bhatt also spoke on Preparation.

A Self-Preparation Group meeting was held at which Bro. Manilal N. Doshi was the speaker. A business meeting was held, in which two important resolutions were passed, namely,

(1) This conference earnestly requests every member of the Division to send eight annas to Adyar, two annas to the Divisional Secretary and two annas to the Group Secretary, every year, so that the Star work may be carried on satisfactorily; and

(2) A committee of the following seven members be formed to carry on the Star work:

Brothers Harjiwandas K. Mehta, Venishankar G. Bhatt, Gangadas Patel, Pranjiwandas O. Thakkar, Harilal L. Thakkar, Shrimati Sulochana Ben, and Shrimati Kanuben.

The committee was duly formed.

HARILAL L. THAKKAR,

Divisional Secretary,

Bhavnagar, }
11-5-25. } Gujarat-Kathiawad

The U. P. Star Conference

The U. P. Theosophical Federation and Star Conference held their session in Cawn-

pur during the Easter week, when members from various districts of the Province, including Benares, Etawah, Manipuri, Gorakhpur, Lucknow, Agra, Moradabad, Tundla, Jhansi and Allahabad gathered in fairly good numbers. Principal Sanjiva Rao, the Div. Secretary of the Star in the U. P., presided over both the Conferences, and Sunday the 12th April was wholly devoted to the Star. Prof. K. N. Prasad of the Benares Hindu University, the Div. Secretary of the Star for Bihar, opened the day with a well-studied and stirring address on the "Spirit of To-day." He showed how in every department of life and thought to-day a new spirit of synthesis was expressing itself and he suggested that this new spirit could find its full expression only in a Personality that would illuminate all the problems and riddles of to-day. He laid emphasis on the need for each one of us to understand this new spirit and to try to co-operate with it, and thus prepare ourselves for a more complete participation in that era of universal renaissance that will be ushered by the Lord of Love Who is to come. In the afternoon Principal Sanjiva Rao addressed a meeting of Young Theosophists on "The need for training in Service and Leadership." Later in the evening a public lecture in Hindi was delivered by Rao Bahadur Panda Baijnath, our late National Representative, on the "Coming of the World-Teacher." He dealt with the subject in great detail and argued on intellectual and historical grounds in favour of at least reasonable possibility of the Coming. He also referred to the need for personal and national preparation beforehand in order to enable us to take full advantage of this unique opportunity. Mr. R. Shukla, who presided in the unavoidable absence of Principal Sanjiva Rao, who arrived just before the close of the lecture, closed with an appeal to the audience to enter into the mood of expectation once the possibility of such an event seemed reasonable, and then see how the whole attitude to life changes and how the belief elevates, inspires and

encourages. He said, "To most of the brothers of the Star, whatever might have been the occasion for their entering the Order, this personal testimony of their own inner nature was the greatest argument." The audience seemed desirous of hearing Mr. Sanjiva Rao's speak and he therefore addressed them a few words. He referred to the change in the spirit of the age, to the tendency of judging greatness on the basis of service and sacrifice, instead of mere intellectual ability, and laid emphasis on the need for personal realisation of greatness in order to be able to see and recognise greatness. After the public meeting had been dissolved a meeting was held for members only, when Mr. Sanjiva Rao gave an account of the Bombay Star Convention and spoke about our Head and how he wanted us to prepare ourselves for the great event. He then declared the Conference closed.

Al though, on account of pressing political engagements, our Protector and other prominent members from Adyar and Bombay who were in Cawnpur during the week could not come to take part in the Conference, their mere presence in Cawnpur was very encouraging and members of the Star who were able to come into contact with them on other occasions must have carried away

with them great inspiration for work.

Dr. Besant gave a public lecture on "The Work of the Hierarchy". On the whole, the Conference was a great success and we look forward to a year of increased aspiration and activity for the Province.

Star Work in Urur (Adyar, Madras)

Taking advantage of the several visitors to Adyar in connection with the South Indian Theosophical Conference, a Star Group was organised in Urur village situated almost in the heart of the Theosophical Society's Compound. Mr. A. V. Mouttayan, the Divisional Secretary of the Order of the Star in the East (North and West Tamil) opened the Group on 12-4-1925, which was named after "Krishnaji". Several workers took part in delivering a course of lectures every evening for a week. The underlying principle in all the discussions was how to prepare the village for the Advent of the World-Teacher in the (a) Home Life, (b) Village Administration, (c) Education, (d) Industry in Handicrafts, (e) Religious Life, including Sanitation, (f) Social conditions, with special regard to women and children. All the meetings were held in open air, at 8-30 P.M., and began and ended with the Invocation and prayers. The village folks, men and women, enjoyed these daily homely talks. Mr. P. V. Ramachandra Sastry, instructor of the Craft Shed has been elected Secretary of the Group.

P. V. R.

CORRESPONDENCE

Linking up the World for Brotherhood

The Correspondence Secretary, Mr. F. W. Rogers, of the International Correspondence League (English Section), sends us the following:—

The International Correspondence League in England has made rapid strides during the past two years, and now has on its list of correspondents, over 1,000 Theosophical members in England and practically every other country in the world who are regularly exchanging letters on many subjects of mutual interest.

The linking up of the youth of the different nations is one of the most recent developments and both India and Germany have supplied lists of young Theosophists who have been put into correspondence with

members of youth Groups in the United Kingdom.

The hope of the world is with the coming race, and the growth of International Brotherhood will depend largely on how our young people can learn to view international questions from the standpoint of people of other races, color and creed.

Members of the Star who would like to correspond with their brothers and sisters in England should send their names and addresses to the I. C. L. Secretary in their own country, or direct to the Correspondence Secretary of the League in England, Mr. F. W. Rogers, The Chalet, Cashio Lane, Letchworth, Hertfordshire, England, mentioning in their letter the languages they can write and read.

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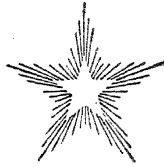
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The Brothers of the Star

*The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a great World-Teacher.*

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab)

Vol. XI., No. 10.

CONTENTS

July, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	145
THE WORK BEFORE US. By The Joint National Representatives ...	147
KRISHNAJI. By Lady Emily Lutyens	148
FROM THE FRONT. By N. S. Rama Rao, M. A. (Cantab) ...	150
SOME ASPECTS OF STAR WORK. By Krishna Dasa	151
STAR WORK IN LOCAL LANGUAGES. By S. V. Kanagasabai Pillai ...	153
REPORTS	155
CORRESPONDENCE	157
FINANCE	159

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

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THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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Indian Star Headquarters, Adyar, Madras, S.



C. JINARAJADASA, M. A., (Cantab.),
Vice-President, and International Lecturer of the Theosophical Society

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

Mr. C. Jinarājadāsa, the Vice-President of the Theosophical Society, and Lady Emily Lutyens, who arrived at Adyar from Sydney, Australia, on the 22nd June, are the bearers of news for this month of Krishnaji and his brother. Mr. Nityananda's health has steadily improved in the bracing climate of Leura, in the Blue Mountains. The frequent visits of Krishnaji to Sydney from the mountain heights have been greatly valued by all the inmates of "The Manor". Both the brothers, Mr. N. S. Rama Rao and two others sailed from Sydney on June 24th for California, where they propose spending a few months in the quiet, peace and beauty of the Ojai Valley. Sometime in October, Krishnaji will turn eastward to come to England and then India. The Star Congress and Camp in Holland will miss him this year, but they will have the happiness and privilege of welcoming the Protector in their midst—a unique privilege, considering that her present mission, that of gaining for India her Freedom, takes up practically all her time, whether she is in this land or anywhere else.

* * *

Mr. C. Jinarājadāsa and Lady Emily Lutyens arrived on the 17th June at Colombo, the day of the 45th Anniversary of the Buddhist Theosophical Society in Colombo. They had a grand reception given to them by the T. S. and the Star and they spent there four busy days. There was a Star meeting the same evening, which was addressed by Lady Emily

Lutyens. Mr. Jinarājadāsa presided at the Theosophical Conference in Ceylon at which he gave two public lectures, on the 18th and 19th, in the biggest hall in Colombo to a crowded audience. The Law College Union claimed Lady Emily Lutyens for an address from her, and the Y. M. B. A. invited both to speak to them, which they did. They had a dinner party given to them by the Group secretary and a few others, and both gave interviews to the press on the political situation in India. A life sketch of Mr. Jinarājadāsa with a photograph of him appeared in *The Morning Leader*. On their way to Madras, receptions from Star members waited on them at the stations at Madura, Trichinopoly and Tanjore. Ceylon is rightly fond of its fellow-countryman and Vice-President of the Theosophical Society.

* * *

By the time this reaches the hands of the readers, our Protector will have left Adyar to be away for about four months. Leaving Adyar on July 1st, she fulfills two important engagements in Bombay and sails on the 4th by the P. & O. S. *Kaisar-i-Hind*. Lady Emily Lutyens accompanies her and Mr. B. Shiva Rao also goes to assist her in political work.

The Commonwealth of India Bill is steadily gathering an increasing support, and a considerable propaganda for it is being carried on in the Madras and Bombay Presidencies, and on a smaller but improving scale elsewhere. More than fifty political Associations have affiliated themselves as National

Dr. Besant, "Someone should do it, why not I?" We feel confident that this appeal of ours on behalf of this little messenger of the Coming, will not be in vain.

* * *

The Tamil Star Journal *Puduyugam*, so ably conducted by our Bro. S. V. Kanagasabai Pillai, is, from all accounts, an excellent magazine. Since its rebirth in this young and vigorous body, it has made its mark among Tamil magazines, but we are afraid that there is a feeling among English-knowing Tamil members that it is a magazine which is only meant for ladies and those who do not know English. That is a mistaken view, because *Puduyugam* publishes articles on Tamil Culture, Tamil Saints, Science notes, and kindred other valuable topics which we would all do well to read and ponder over. We hope that English-knowing Star members will make it a point to subscribe to it and thus help themselves greatly, as well as help the purse of *Puduyugam*, which

is in sore need.

* * *

There is a useful proposal in the Star World, in Northern India chiefly, to start a first-class Hindi Magazine, which will be of general and universal interest. Articles on modern tendencies in Politics, Religion, Art, Education, Science, Sociology and other aspects of human life will appear. It will be of great value to general as well as Star readers by making them acquainted with the latest developments of the New Age and thus making them realise more fully the expectancy that pervades the whole world. It will be useful in shaking people off from sleepy ruts of superstition and convention and sterile notions in which they move at present. We most emphatically hope that helpers with articles, suggestions, pictures, cuttings, donations, etc., will come forward to help this most excellent venture. It has been referred to already in the last number, and we draw the attention of the readers to it again.

KRISHNAJI

BY LADY EMILY LUTYENS

(An Address given at the Easter Star Conference at the Star Amphitheatre, Australia, Tuesday, April 14th, 1925.)

Friends—The reason I wanted, if I got the opportunity, to speak to you about Krishnaji is, first, because perhaps some of you may have felt a little disappointed that he has not attended the whole of this Conference or the meetings of members during this week end, and secondly, I feel myself very strongly that the time has come when all of us who are members of the Order should be trying more and more to understand him. The reason why I am perhaps able to speak of him is because I am proud to say I am his

pupil and also because I have been closely associated with him since he came to England in 1911, and, I have had the privilege of seeing him grow "in wisdom and stature and in favour with God and man," as it was said of one of old. After I have spoken about him I hope you will understand him a little better.

First, I want you to recognise that whatever preparation we are making individually or collectively for the Coming of the Great Teacher, it is nothing to the preparation

which he himself is making. I think you have read Dr. Roche's article on Krishnaji on her return from Ojai. We have to remember that there are other evolutions besides the physical, and the World-Teacher is concerned with all the other kingdoms of Nature. There must be very many fields of preparation of which we have no conception whatever. And if Krishnaji does not seem to be working down here always on the physical plane, taking part in the proceedings of the Order, do not think that he is not giving his time to the work for which the Order stands. I do not think there is a second or a minute of the day that his preparation is not going on.

We have been told that it is impossible for the Masters to go out into the world under present conditions. When you have become more sensitive to the conditions around you, you will realise why that is so. When you become a vegetarian and give up the smoking habit you will find it difficult to mix with people who still smoke and eat flesh foods. If we find it difficult, how much more difficult must it be for one who is becoming sensitive to the vibrations of the world's greatest Teacher?

It is like using a violin with which to play cricket. Krishnaji is a wonderful and beautiful instrument, and we should not make any more demands upon him than we can help. Remember that if he keeps away from the crowds and from too many meetings it is not for any lack of interest in the Order, but because he alone can judge what must be the most important part in his own preparation.

Perhaps it is hardly necessary to deal with some of the criticisms that are made about him—that he is too fashionable, that he is luxurious, that he goes about in motor cars, and wears good clothes. That sort of criticism prevails especially in India where the old idea of a spiritual man is that he should go about covered with ashes, dirty and unkempt, travelling on his own feet, or packed into a third-class carriage. If you knew Krishnaji you would know that

luxury sits lightly on him and has no part in his real life. There may be people who though they are poor hold to wealth because they desire it, while others possessing it outwardly are in no way bound. He is the simplest of all human beings, and there is not anything in the world that he could not easily give up, of material wealth or luxury or comfort. He has got the new conception of spirituality, which is quite different from the old idea of going about in ashes and dirt. To him to be spiritual is to be beautiful and wonderful and magnificent—not to go third class, but to make it possible for everyone to go first class. He wants to lift people to the highest possibility of development for every human being. There is no one in the world who has got such simplicity as Krishnaji. The whole keynote of his life is simplicity and directness. You will find that when he speaks. His whole conception of spirituality is summed up in a sentence:—"It is so frightfully easy." To him it is easy, because he has had the vision of the mountain top. His eyes are always on the top of the mountain, and he does not see the difficulties that lie between. We as a rule see only the dangers of the valley and forget the mountain top.

He is ambitious to realise the perfection that he has seen for himself and impatient of the obstacles which lie between. He says, there is nothing in the world that he would not sweep out of his path between him and his goal. That brings into his teaching a certain note of harshness. He may sound harsh to others because he is so unsparing of himself. He does not waste time telling you your virtues, but goes straight for the things that stand between you and the ideal, and he drags them out into the light of day and makes you see them in all their ugliness. He is impatient because he wants people to get to the goal, and to this end they must have the courage to take the chisel and mallet and cut out the things that keep them back. He has a marvellous power of seeing what it is that wants changing. Just because he has been

merciless to himself he has more right to be merciless to others. I have watched him from year to year and there is one characteristic that he has above all others, and that is that he never spares himself. He has also learnt the secret of the right pride and the right humility. You can see what opportunities he has had for being conceited, placed so young at the head of a big organisation, and people looking up to him and reverencing him. If anyone has the right to be conceited it is Krishnaji, but you will find that he is the most humble of human beings. He shrinks from being pushed forward, and is the last to think anything of himself.

He has only one pride, pride in his Master, and he has acquired the inner dignity which

comes from his realisation of that relationship. When he tells people they ought to look nicer and be better dressed, you might think he is dwelling too much on outer things, but what he is trying to establish is a new order of spiritual aristocracy, an order not based on birth or wealth, but a consciousness of the Master—a desire to be disciples of the Master, and to be modelled on the Master. You cannot imagine a Master who would be dirty or rude. The Masters are the embodiments of beauty and grace. If we desire to be Their disciples we should try to acquire some of Their dignity and beauty and graciousness and to reflect Them in the outer world.

(To be Concluded)

FROM THE FRONT

By N. S. RAMA RAO, M. A. (Cantab)

"MYOLA",
David Street,
Mosman,
SYDNEY, N. S. W.

DEAR EDITOR,

18-4-'25

The third instalment of the episode of our party is confined to Sydney. It is spread over a period of a fortnight from the 3rd April, to the day of writing. On the morning of the 3rd, we reached our destination after extricating our innumerable pieces of baggage, first from the ship and then through the customs. Our party of seven was broken up into two unequal halves; Messrs. Krishnaji, Nityananda, Jinarajadasa and I were allotted to the care of our generous and kind friends Mr. and Mrs. Mackay at the "Myola", and Lady Emily Lutyens and her two daughters were absorbed in the ample "Manor", where presides Bishop Leadbeater. Between "Myola" and "Manor" there extends a good tarred road which can be covered by a brisk walk of three minutes, and also there is a pretty narrow foot-path through the bush, a little circuitous and longer. Whichever path one takes the distance between these two houses is not

more than a stone-throw and another stone-throw. Both look over the beautiful harbour which at nights puts on the aspect of a fairy land, with twinkling lights from houses on the slopes opposite to us, and on the water the ferries with their festoons of electric lamps move to and fro with their load of passengers. All this must be seen before one feels its beauty.

The good Bishop lunched with us that morning and marched us on to "The Manor", and showed us round room after room with the pride of ownership and in his own characteristic way. While we were all seated in his metalled room, he explained to us briefly the history of "The Manor." It is most instructive and enjoyable to hear the Bishop talk, and a privilege as well. It would take too long for me to recapitulate the history of this big house whose original name was "Bakewell's Folly." It has been re-christened "The Manor." It has a small terraced garden at the side, facing the sea, and also a good tennis court enclosed with wire-netting. There are 51 people living at "The Manor." All dine together and live in a true brotherly way, old and young, boys

and girls, men and women. It is a real Community, a patriarchal Community, perhaps the beginnings of an experiment of what would become common years hence. It is a training ground for many a young boy and girl and the aged ones whose hearts are still young. The Liberal Catholic Church, which was inaugurated here by Bishop Wedgwood, is the very soul of the Community. It cannot but be so as Bishop Leadbeater has thrown himself entirely into its activities and has made it a living channel for spiritual force to flow through to revive the Christian Faith once again. I have attended a few ceremonies of this Church on various occasions and I can now understand for the first time the value of Theosophy applied to religion. At home, how much there is that we could accomplish, if we applied our Theosophical knowledge to our religion and our ceremonies! All that we need is some one like the Bishop. A vain longing, at least for the present!

The ambition of the promoters of "The Manor" is to build up a centre like Adyar here. It is very likely that they will succeed. They have workers with vigour and ambition and we must remember they have the Bishop who does not seem to touch anything which is not going to succeed. The Theosophists in Australia have done great things. They have built the beautiful Adyar Hall, its T. S. Headquarters, the Star Amphitheatre, an imposing structure, and one of the sights in Sydney; they have bought a

Church, the Church of St. Alban's, for the use of the Liberal Catholics here; and they have their Masonic Temple. There is no other Section having so many things to its credit. Australia is generous and has come out splendidly in spite of the great trouble three years ago.

The Easter Theosophical Convention occupied our attention from the 9th to the 15th, and was a great success. Delegates had come from all over Australia to attend this Convention in the new premises where there were going to be present our great Theosophical leaders—Bishop Leadbeater, Mr. C. Jinarajadasa and Mr. Krishnamurti. The usual round of meetings, as at other Conventions, and the opening and closing of the Convention by the Vice-President of the Theosophical Society, were the features of this gathering; then, the meetings at the Amphitheatre, where the Star public and business meetings were held. There was a play, a mute representation of Biblical episodes at the Amphitheatre, which attracted over 500 audience.

Remember that Australia has done more, for the Star than any other part of the world, except Holland, in pushing the movement to the forefront. Our work for the Star at home does not figure large in the eyes of the public. It is indeed high time that we took counsel together at the Jubilee and thought out plans for constructing our National Star Headquarters worthy of our heritage.

SOME ASPECTS OF STAR WORK

BY KRISHNA DASA

It is stated in many Puranas that a new minor cycle will begin, after 5,000 years pass away in the Kali Yuga. That minor cycle, therefore, began in 1897 or 1898, as the Kali Yuga began about 3,102 B. C. The word "Yuga" has many meanings, and even a cycle of 5 years (*Lustrum*) is known as a Yuga. Now, about 14 years after the new age began in 1897, the Order of the Star in the East was established, in July 1911. An-

other 14 years nearly, have passed since the Order was established. These fourteen years have been years of such rapid changes in the social, political, mental and spiritual worlds that I almost feel that I am a different personality and the world around seems to me to be a different world, from what I recollect of my personality and of my world 14 years ago.

The question naturally follows—has each

one of us adapted himself or herself to the changes which have already taken place? Do we feel that the currents of the changes are at the present moment still moving on, and at an even accelerated speed? Are we trying to adapt ourselves to these changes and the conditions which will prevail in the near future through these changes? The difference between an animal and a man according to the Shruti is that the human being has expectations of the future and tries to make provision for the same, through *self-conscious efforts*. Now, the difference between an ordinary man and one who is trying to enter on the ancient Path is merely an accentuation of the above difference between an animal and an ordinary man. The *Nivritti Margee's* expectations as to and knowledge of the future are much more real and living than those of the ordinary man, and his efforts in the direction of the future are therefore more sustained and more alive than those of the ordinary man. In fact, he tries to imagine the future as if it had become the present, and he tries even to realise and bring about the future in the present, as far as he can. But these efforts should be made with, and these imaginations as to the future should be joined to a large quantity of common-sense, (or practical horse-sense, as it is sometimes called) a quality possessed in a greater degree by the average Englishman than the average Indian. If steadiness and common-sense do not accompany the great physical, mental and emotional effort which we as Brothers of the Star and as pioneers are expected to put forth, we are likely to lose our balance and become impractical, eccentric, hysterical, and largely useless for doing our work of preparing the world for the acceptance of the World-Teacher, when He comes; nay, our activities are even likely to do harm and injury to our sacred cause. Taking it then that we have to take stock of ourselves in the beginning of this second cycle of 14 years, that each one of us has to prepare himself or herself for another period of strenuous work, I am becoming more and

more clear in my mind, that mere exhortations and lectures are of much less importance than thinking upon, talking among ourselves of, pouring love towards and emulating the qualities, activities and lives and personalities of our leaders. The Lord says in the 10th Chapter of the *Gîtâ* :

"Great Souls, oh Arjuna! following the angelic Prakriti send loving thoughts to me, with one-pointed mind, knowing that I am the imperishable origin of all beings. They always strive; they always speak in praise of me; they are firm in their resolve; they surrender themselves to me with devotion; they are always equable in pleasure and pain and they follow my example so as to come nearer and nearer to me."

Now, we have not got the physical body of the Avatara, Sri Krishna, among us; at least most of us have not yet had the Lord's Glorious Body manifested to our physical senses. In these circumstances, we are asked by the *Gîtâ* (10th chapter) to try to see Him in those *Vibhûti* manifestations of His which are accessible to us and which show forth as much of His goodness, strength and power as we could grasp with our weak minds, senses and wills. So far as I am concerned, I feel that just now, our Protector, our Head, and our Teacher Jinarajadasa, are quite sufficient exemplars for me, and that if I try to follow their selflessness, their untiring perseverance, their devotion to the Blessed Masters and their altruistic works, if I keep in my mind the way in which they send thoughts of loving help even to those who are working against them and who entertain feelings of ill-will towards them, I can make progress much more easily than by the mere contemplation of abstract virtues and by mere talk and discussion of abstract philosophical truths, and so on.

One warning, however, seems necessary, *viz.*, that when reading the lives and activities of our teachers, in order that we may derive lessons from their example, we should take care that we do not fall into the mistake of thinking that we should literally follow their actions, especially their doings in the

early years of their present lives, much less their actions in past lives, as we read of them, in the Lives of Alcyone. Even as regards the Avatars of Ishwara and the Devas, Srimat Bhagavatam says that we should follow only their precepts as Gurus, that we should emulate their actions only in so far as they are in accordance with the precepts *given to us to obey*, and should *not* imitate their other actions. Fire can devour both pure and impure things, including alcohol and manure; but men should not follow the example of the Fire Devata, in the matter of food. The Avatars of Shri Rudra can swallow poison in order to save the world; but weak mortals cannot and ought not to do so, as they cannot save even their own lives from the effects of poison. The Gita says in the 18th Chapter, 25th shloka:—

“That action undertaken from delusion, without regard to one's own strength and capacity and natural consequences is ‘Tamasic’ action.”

So also, the dances of the Lord Shri Krishna with His girl devotees cannot be imitated by men, or even by boys, on the ground that Shri Krishna was only a boy, who had not attained puberty, when He indulged in Rasalila in order to increase the devotion of his Bhaktas, and therefore, that all boys can do so. We ought not to forget

that the ordinary boy cannot be selfless, cannot be free from all taints of passion like the Lord Shri Krishna.

So, in reading about the actions of our leaders and Teachers, we should do so in order to learn the lessons of perseverance, one-pointedness, energy, altruism and reverence to the Masters, and not that we may follow them in the *details* of their actions. Each must study himself, find out his talents, virtues and weaknesses, discuss with his brothers about the ways to strengthen virtues and destroy weaknesses, and then do actions in the name of the Lord and for His glory, according to his capacities, opportunities and talents.

In conclusion, I might be permitted to express a hope that those readers of the present number of THE BROTHERS OF THE STAR whose temperaments may be allied to mine, might find some benefit and some further spur to their future active service for the cause, from what I have said above. I believe that I have myself derived much benefit by writing this article, in which I have thought of our leaders when referring to them as *Vibhutis* of the Jagat Guru. May my brothers, whom I have reminded by this article, of our leaders and their activities, of their strength and their sacrifices for us, be even more benefitted than myself is my prayer.

STAR WORK IN LOCAL LANGUAGES

By S. V. KANAGASABAI PILLAI

The Order of the Star has done much useful work; but in reality there is much more and grander work yet to be done in the near future. The work it has already done has been achieved by propaganda in the English language, and the future work remains to be done mostly in the local languages. Not that we have achieved all we should among the English-knowing public, but there is already a good deal of material in the form of books, pamphlets and magazines in English for progressive propaganda work, especially in cities and

towns; but as each city and town is surrounded by villages, further growth can be expected only by the message spreading from the towns; you cannot reach the village except through the local language. When addressing a town audience in English you are inviting the attention of the people, trained in ways of thinking similar to yours, following partially at least the so-called scientific manner of modern education; if you address an audience of villagers, speaking in the local language is not enough to evoke their inter-

est in what you have to say. You have to put it on the lines of their traditions, grafting gradually your new ideas and new modes of analysis and synthesis. When you are talking to them on religion, you must put your ideas and facts in relation to local traditions showing where they agree and where they differ. Though Samskrit may be taken as the sole language covering the religious world of the whole Bharata Varsha, yet minor but important local differences exist: especially in the Tamil land this is unique, as the Tamilians had in the past and have even now to some extent a civilization and culture of their own; the Tamil language, however much mixed with Samskrit roots, is independent to a large extent in its orthography, etymology and literature. It is not our purpose to dilate on this point but to indicate the great necessity of sufficiently recognising it.

It is necessary to enquire why in the past work done through the medium of the local language and traditions, once recognised as essential, has either failed partly or wholly, or why at any rate, it has not sufficiently succeeded. Firstly and primarily, these townsmen who ought to be leaders for the villages have failed to give such stimulus to the local language and its literature, their best efforts being mere translations of something said or written in English; such translations have fallen flat on the ears of the village folk, although the leaders are not in reality to be blamed for this, but rather the present educational system which has neglected the Vernaculars. Where such translations are coupled with suitable quotations which are familiar to the village folk, they have invariably succeeded in awakening their feelings.

Further, in addressing the villagers, problems connected with their daily life, annual festivals, social conditions, and their faiths and beliefs, have to be treated. As India is a vast country with local conditions varying vastly, the adapting of any local journal to the local language and tradition is not an

easy task. Any local journal, to appeal to the heart and soul of the villages, should stand for an ideal and should champion a cause, exist not merely to please them but to uplift them, bringing any required reforms within practical possibility; to hold aloft an ideal too far remote cannot inspire and help them; such an ideal has to be set up step by step, at every step due consideration being given to link it up to the local traditions and literature.

Some time ago a good and kind brother is said to have pointed out that a journal, English or Vernacular, should be fit to be put up on the table of any respectable man, if it is to be popular. We readily agree; and not only that, it ought to issue regularly month after month. Though such defects were very common previously in the Vernacular magazines, much improvement is seen now in their getting up and regular issuing. Further, a Vernacular journal should keep itself up-to-date in news and facts to be attractive.

There is still another and probably more important point to guard against, and that is that the English educated leaders and ordinary members have a general tendency to lower and belittle the journal in the local tongue, and I may be pardoned for saying that these English educated brothers lack the understanding of their own tongue to appreciate the good, if any, in the local magazines. They do not read these journals, sometimes in their pride of English education and sometimes with the idea that there is nothing new to learn from them, because they have run through the English papers and magazines. It is this last fact that deals such a death-blow to most of the journals in the local languages, but this feeling is now changing for the better to some extent, though not sufficiently yet.

I have written the above from my personal experiences in conducting the *Puduyugam*, the Tamil Star monthly journal which has now 500 subscribers, a fairly good number. If we have done so much within the last six months of its career, I hope

we have to some extent tried to remedy some of the above defects so far as it lies with the editor and the printer. We do not say that our journal is without defects, probably nobody knows them better than ourselves. If we have not secured more subscribers it is probably due to the prejudice of our English educated brothers, and their disinclination towards the non-English journals. I cannot explain otherwise when figures of subscribers are found to be about 3 to 5 for large towns like Salem, Madura, etc., while unknown villages in corners have a greater number to their credit. I would invite their kind attention to some of our articles in the *Puduyugam* such as, (1) Gunaparan, the King who

reigned at the time of Saint Appar, (2) The Home of Tamilians, (3) The Atom and the Ananthasayana, (4) The Chart of Planetary movements for the current year, (5) The Current of Prana, and (6) Ancient Gurukula; and other original articles which contain useful research work on the lines above explained, and may be of interest to the local English knowing brethren as well.

Our English educated brethren have a duty to the local languages, and journals conducted in them, and they will do well in studying them themselves and introducing them to their friends in towns and villages. May we hope that this KAINKARYAM—Star Service—will appeal to all our Star members.

REPORTS

Krishnaji's Birth-day Celebrations

[Reports from Group Secretaries]

Adyar

The 30th Birth-day of our beloved Krishnaji was celebrated at Adyar, on the morning of the 25th May, at a meeting held in the Headquarters Hall which was very beautifully decorated for the occasion. Unfortunately neither the Protector of the Order nor our National Representatives could be present as they were both away from Headquarters. Mr. D. K. Telang, therefore, took the chair. Suitable speeches were made by Mrs. Jinarajadasa, Mr. A. K. Sitarama Sastri, Miss H. Veale of Benares and Mr. K. S. Shelvanker, reminiscent of Krishnaji's early life, and also of the tremendous task that lies before him and of what he expects from members of the Star. A message of affectionate greetings and dedication to work was cabled to him.

In the afternoon the Indian Star Headquarters were at Home in the Syrius Recreation Club premises.

Urur

The 30th Birth-day of Mr. J. Krishnamurti, Head of the Order of the Star in the East, was celebrated at Urur. The village was

beautifully decorated by the village Scouts with flags and festoons. In the morning at six as usual the village children after bath assembled for prayers before the picture of Krishnaji which was neatly decorated. There was also Bhajan, after which Mr. C. Subbaramayya addressed the people assembled about Krishnaji's life and mission. Sweetmeats were distributed and the meeting terminated with prayers.

A Star meeting of the Krishnaji Star Group was held at 7 P.M. At 8 P.M., the "Krishnaji Scouts" renewed their promise. Mr. B. S. Ramasubba Aiyar then delivered a public lecture on Krishnaji's teachings given in *At the Feet of the Master*. The day's function ended with Mangala Arati and Vande Mataram.

P. V. R.

Aleyone Star Group, Conjeeveram (Ninth Anniversary and Birth-day Celebrations)

The ninth Anniversary of the Aleyone Star Group, Conjeeveram, and the Birth-day of Mr. J. Krishnamurti, the Head of the Order of the Star in the East, was celebra te

on Monday, the 25th May, 1925, at the local T. S. Lodge. As usual, in the morning there was the closed devotional meeting for members of the Order, addressed by Mr. V. C. Patwardhan, M.A., LL.B., (Cantab.) Immediately after this followed the Annual Business Meeting when greetings of Loyalty and Devotion were sent to Dr. Besant, Krishnaji and Mr. J. Nityananda. Mr. N. Vyasa Ram was then elected Secretary in place of Messrs. S. R. Krishnan and C. P. Ranganatham, the Joint Secretaries.

The public portion of the Anniversary began in the evening at 5-30 P.M., with some devotional songs, under the presidency of Mr. A. Ramaswami Sastriar, retired Sub-Judge, when Mr. V. C. Patwardhan, M.A., LL.B., (Cantab.), delivered the Valedictory Address on "The Coming of the World-Teacher". Before the Address, one of the Joint Secretaries read the messages and telegrams of greetings received from Dr. Annie Besant, the Protector of the Star Order, Mr. Y. Prasad, the Joint National Representative for the Star in India and Mr. A. V. Mouttayan of Pondicherry, the Divisional Secretary for the North and West Tamil Division of the Star Order.

In the course of the Address the lecturer dealt with some of the reasons that strengthened the belief in the Coming of a World-Teacher. He pointed out, while tracing the history of the emigration of the various sub-races, how at the beginning of each sub-race a Teacher had appeared in the world, and how modern scientists in America had discovered the appearance of a new type of sub-race. A second factor, which was equally observed to have preceded the appearance of a great Teacher was the changes in the crust of the earth and the distribution of land and water on the earth's surface, to which recent earthquakes and eruptions in Chile and the Atlantic bore testimony. To add to all these there was a worldwide expectation for the appearance of such a Teacher, among all religions. He concluded after pointing out the special messages and the characteristic notes given by each One of

these Great Teachers in the past, and how the message of the Coming Teacher will be one of World-Co-operation, on an international and universal basis and scale, such as had never existed before.

Mrs. Malati Patwardhan, B. A. (Nat.) then unveiled a portrait of Krishnaji, presented to the Star Group by Mr. N. Vyasa Ram, the Director of the local Tagore School of Arts. In unveiling the portrait she expressed her fervent hope that Krishnaji would himself soon be amongst us here in Conjeeveram and that until then his portrait should serve as a means of attracting a large number into the fold, and to keep our ideals fresh before us.

After the chairman's concluding speech, and his remarks expressing grateful thanks to the visitors from Adyar for their visit, Mr. S. R. Krishnan, one of the Joint Secretaries, garlanded the chairman and Mr. and Mrs. Patwardhan and Dr. N. R. Deobankar, L. M. & S. of Adyar, and thanked the chairman and the guests, and the happy function terminated.

Berhampur

The Birth-day of our revered Krishnaji, Head of the Order of the Star in the East, was celebrated on the 25th May, 1925, by the members of the Star Group at Berhampur. The function began with the reading of Samskrit verses composed by Mr. Nabhi Ramamurti Pantulu, retired District munsiff, in honour of the Birth-day. There was Harikatha in the evening. The life of Krishnaji was read at the meeting of the members. The meeting closed with the Invocation to the Lord Maitreya. In commemoration of the Birth-day of Krishnaji last year, Rao Sahib M. V. Appa Row started a Free Reading Room with a Library and newspapers, and a Poor Dispensary at which the deserving poor are treated free by his son, Bhishag, Siromani Manda Venkata Ramana, M. B. It is gratifying to note that the Library was freely used by the local public as well as by members of the Theosophical Society and

the Order of the Star. 559 patients were treated free at the Poor Dispensary. Arrangements are being made by Rao Sahib M. V. Appa Row for more extensive use of the Library and for more patients being treated in the Dispensary during the current year.

Bellary

I beg to inform you that the Bellary Star Group celebrated the Birth-day of our revered Brother J. Krishnamurti on the 25th instant. A good audience of both sexes was present on the occasion.

Patiala (City Branch)

The auspicious Birth-day ceremony of our beloved Head was celebrated here when the public was also invited. Bhajans were sung, public lectures by members and sympathisers were delivered, and a short account of our leader's activities in the direction of Self-Preparation, Reforms in the Hindu Temples, and the International University at Madanapalle was given, the proceedings being concluded with prayer for his long life.

This ceremony was performed on the ground in front of our Reading Room and Library in the heart of the City. The place was beautifully decorated.

Udaipur (Rajputana)

I write to inform you that on the 25th May last, we, the members of the Shree Krishna Star Group, Udaipur, celebrated the Birth-

day of Mr. J. Krishnamurti, Head of the Order of the Star in the East. All the members assembled at 5 P. M. The President read extracts from the book *At the Feet of the Master* and from *Avatar*. Pandit Tribhuwannath Sopari explained to the audience the objects of the Order. After prayers for the long life of our beloved Head, the meeting dispersed. Thirty Bal-Brahmacharis of a local school were then fed with sweetmeats.

Srinagar (Kashmir)

I am glad to inform you that the Birth-day ceremony of Krishnaji, our Head, was celebrated on Sunday last, the 24th May, 1925 at 5 P. M. (to suit the convenience of the members, instead of on the 25th May) in the premises of the Boy Scouts Association, Rainawari Troop, Srinagar. Members from different Groups were present. Pictures of Krishnaji were tastefully decorated with flowers of various kinds. Speeches were made by various members describing the purpose of Krishnaji's mission in this life. Bhajans were recited in chorus and Invocations were chanted. The following resolution was passed to be communicated to Krishnaji through the Joint National Representative for India:—

"That the Members of the Order of the Star in the East in Kashmir send their heartfelt and loyal greetings to Krishnaji, the Head of the Order of the Star in the East, on his Birth-day, and wish him many happy returns of such occasions."

CORRESPONDENCE

The Tagore School of Arts, (Conjeevaram)

Early in April 1925, with the object of promoting an interest in the study and revival of the higher Indian Ideals in Art, was started the Tagore School of Arts, high in ambition and humble in start. Few institutions of its type are to be found in our country, as will be seen by the special features that distinguish it.

Valuable lectures on the Commercial and

Psychological Aspect of Art, a prominent feature of our School, are especially introduced to enable our pupils to make the best use of their knowledge of Art both for themselves and for their country. There is a special department for Training Art Teachers for whom lectures on Psychology and principles and methods of teaching Art are arranged.

Our ideal is to train up artists of high excellence in merit who will dedicate them-

selves to use their knowledge to promote the highest artistic interests of the country without prostituting their Art for personal gains.

The course extends over a period of three years. At the end of the second year an examination, leading up to the degree of Bachelor of Fine arts, will be conducted by an able body of experts, and at the end of the third year, the Master of Fine Arts. The course will be both practical and theoretical, in Painting, Sculpture and Architecture.

There are thirty students at present on the rolls and twenty seats more are available for mofussil students who apply early. Further details can be had of

N. VYASA RAM,

Director,

The Tagore School of Arts, Little Conjeeveram, S. I.

**The first Tamil Districts Young
Theosophists Conference.
(Conjeeveram)**

DEAR SIR,

It has been proposed to hold a Conference of Young Theosophists of the Tamil Districts at Conjeeveram in the last week of July, 1925. The Conference will be the first of its kind in South India, with its special features as noted below. The Conference will sit for three days with an interesting programme of activity. There will be important lectures on the international aspect of Theosophy, Education, Art and Science, as well as short speeches by representatives of Youth Lodges on practical problems of life.

There will be a Rally of Boy Scouts and an Exhibition of Fine Arts arranged by the Director of the Tagore School of Arts, Conjeeveram; and Entertainments at intervals are included to enliven the programme. There will also be held a *Comradeship Camp* in one of the suburban groves on the lines of the Ommen Star Camp, (Holland). This will be, it is hoped, a significant feature of

the Conference. One or more lantern lectures will form part of the programme.

The Conference will be of interest not only to Theosophists but all Youths in general, and as such we invite the Co-operation of every one interested in the development of the Indian Youth. A step like this is likely, in every respect, to bring about a cultural unity among Youths which is so essential to National progress.

We feel sure that every one, young or old, Theosophist or non-Theosophist will take keen interest in making it a success, not only by contributing financially but also by co-operating to make the whole programme a success in every way.

PROVISIONAL COMMITTEE:

S. R. Krishnan (Conjeeveram)

M. Seshachallam (Vellore)

N. Vyasa Ram (Conjeeveram)

A. C. Rangaswami (Trivellore)

C. S. Rangaswami (Conjeeveram)

All contributions, suggestions or further enquiries to be addressed to:

S. R. KRISHNAN,

Conjeeveram.

A Magazine Circulation Club

DEAR SIR,

There are many of our rich members of the Star, who subscribe to *The Herald* and after perusal put it away. If they care to send their copies every month regularly to the Indian Star Headquarters, the Headquarters could open a sort of a "Magazine Circulation Club" and send them on rotation to the various Groups to study at Group meetings, especially the Editorials, returning the same to the next Group in the list, the last such Group returning it finally to the Headquarters. In this way many of the poor Groups will have the facility of getting acquainted with and putting into practice the teachings of our beloved Krishnaji, our chief. Under this scheme, if there are any who require their copies to be returned, even the returning might be arranged.

I myself ran such an exchange, or rather a "circulation club", for a time under the Burma Section of the T. S., when I was at Rangoon on secretarial work at the Headquarters of the Section. I request all members, especially the Divisional Secreta-

ries and Group Secretaries to give their opinions in the matter.

S. R. KRISHNAN

"MIZAR LODGE,"

Conjeeveram, P. O.

(S. India)

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DONATIONS DURING MARCH, APRIL AND MAY, 1925

N. B.—Please see your donations mentioned here. If not mentioned, write direct to the Treasurer.

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		410	0 0
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p. 48, December *Brothers*)

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Total Rs.	12,378	2	10

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First Half-Yearly Statement of Accounts for the Year 1924—25

[illegible]

*This amount consists of the following items:—

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	Rs.	A. P.		Rs.	A. P.
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Headquarters account	636	6 7	Inter. Headquarters Fund	361	8 9
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The object of the Order is to proclaim and prepare for
the near Coming of a great World-Teacher.

Edited by **V. C. PATWARDHAN, M. A., LL. B. (Cantab)**

Vol. XI., No. 11.

CONTENTS

August, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	161
THE WORK BEFORE US. By The Joint National Representatives ...	162
KRISHNAJI. By Lady Emily Lutyens	164
FROM THE FRONT. By N. S. Rama Rao, M. A. (Cantab)	165
SELF-PREPARATION. By Jamshed Mehta	168
IN THE STARLIGHT—II. By D. B. Dhanapala	169
CORRESPONDENCE	171
REPORTS	173
REVIEW	176
TO OUR SUBSCRIBERS	176
FINANCE	176

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER

—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One and annas eight, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian State Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

OFFICERS

Head: Mr. J. Krishnamurti.

Protector: Dr. Annie Besant.

General Secretary: Mr. J. Nityananda

DIVISIONAL SECRETARIES

Kashmir, Jammu and N.-W. F. Provinces.—DR. SRI RAM, Scout Organiser, Srinagar.

2. **Sindh**—MR. J. N. R. MEHTA, Bonus Road, Karachi.

3. **The Punjab**—DR. BALMUKUND BHATNAGAR, City Branch Dispensary, Patiala.

4. **C. I. and Rajputana**—MR. V. G. BARPUTE, 47, Lodhipura, 1, Indore, C.I.

5. **Central Provinces**—MR. R. M. BANSOLE, Mahal, Nagpur.

6. **United Provinces**—MR. B. SANJIVA RAO, M.A., I.E.S., Benares.

7. **Bihar**—MR. KRISHNANANDAN PRASAD, Theosophical Society, Benares, U. P.

8. **Bengal and Assam**—MR. SATISH CHANDRA GANAGOPADHYAY 3A. Sen Lane, Hatkhola P.O. Calcutta.

9. **Guzerat**—MR. M. T. VYAS, Mr. Harilal L. Thakkar, Hira Sheri, Bhavnagar, Kathiawar.

10. **Maharashtra and Hyderabad, Deccan**—MR. KRISHNARAO GANESH, 2148 Sholapur Road, Poona Cantt.

11. **Bombay City**—DR. V. S. TRIOKEKAR, "Star House," 25, Naoroji Sett Street, Thakurdwar, Bombay.

12. **Andhra**—MR. A. S. RAJAGOPALA IYENGAR, Assistant Engineer, P. W. D., Bhimavaram, Krishna District.

13. **North and West Tamil**—MR. A. V. MOUTTAYEN, Secretariat General, Pondicherry.

14. **South Tamil and Ceylon**—MR. M. SUBRAMANIA AIYER, Theosophical Society, Adyar, Madras, S.

15. **Karnataka**—MR. K. VENKATARAMIAH, Fort Centre Road, Basavangudi P.O., Bangalore City.

16. **Kerala**—MR. MANJERI S. RAMA IYER, Pleader, Chalapuram, Calicut. Mr. R. SRINIVASAN, M. A., M. R. A. S., Maharaja's College, Trivandrum, Travancore.

17. **Burma**—MR. N. A. NAGANATHAN, 21, 49th Street, East Rangoon.

18. **The Far East (China and Japan)**—MISS DOROTHY ARNOLD, c/o Mrs. Horace Beeson, 142, Route du Père Robert, Shanghai, China. N. B.—Orissa is attached to the Indian Star Headquarters for the time being.

WANTED

Short articles of a suitable nature, written legibly or typed on *one side of the paper*, accompanied by the name and address of the writer, not necessarily for publication. Also extracts from books and papers referring to the Coming of a Great Teacher, accounts of Conferences and meetings and anything of interest, bearing directly or indirectly on the Order and its tenets. MSS meant for a particular issue must reach before the 7th of the previous month. Address MSS only to the Editor

Indian Star Headquarters, Adyar, Madras, S

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National College received from him the largest share of its expenses until its affiliation to the Bombay University. In the field of politics, his worth was recognised as early as 1919 when he was elected President of the Provincial Conference, while more recently, he served on the Excise Committee appointed by the Government of Bombay and wrote his separate Minute of Dissent.

We want more Star workers with the all-round ability and sturdy devotion of Mr. Jamshed Mehta.

* * *

Miss H. E. van Motman writes from Java under date 16th June, 1925 :—

We have succeeded in forming our first Star Community of Self-Preparation Group members for this country. The inmates are Dutch, Chinese and Javanese members, 15 in all, and there is now also our National Headquarters. It is a fine plot of land, 14 acres of rich soil already cultivated. Our first small hut is ready, with a concentration room, where meetings and lectures are to be held. The Building, a big house with pavilion, is taken by the members as their

dwelling place, every one is allotted one room, with a big common hall as living and dining room. We have called it "Krishnashrama". May Krishnaji's blessing be on it and also that of our beloved A. B.

* * *

It is not many months now before Krishnaji will be with us again, and if we are to follow his leadably and wisely, we must be like search-lights unto ourselves. During his last stay with us, he indicated the lines along which to carry on our Star work, and in the succeeding months, we noticed some of them at length. The real point is how far we are actively participating in the work of the Order along any one of those lines. For, it is well to remind ourselves that privilege and responsibility go ever hand in hand and the privilege of having Krishnaji with us in India imposes an obligation, and to the extent that we succeed in fulfilling it are we deserving of his presence among us, while also preparing ourselves for that happiness in future.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVES

We are glad to announce that the response to the appeal made for the collection of Funds for the Madanapalle University, by the sale of Rupee Tickets, has been very satisfactory, but so far, only members of the Self-Preparation Groups have asked for books of Rupee Tickets. If any member of the Order who is not a member of the Self-Preparation Group wishes to help in the collection of the Funds, he should apply for Rupee books through the Secretary of his Group. We should at least sell a thousand such books by the

time Krishnaji comes back to India. That will indeed be a practical welcome to him.

* * *

We wrote about the position of women in India, in the June BROTHERS and drew attention to the fact that the social customs of Hindus had so degenerated, that women occupied a very degraded position in our country to-day. Women are of the utmost importance to a race and the efficiency of a race can be truly and accurately gauged by

the conditions of its women. The great responsibility of teaching and training the children of the race is in the hands of women. Motherhood is a divine function, but the proper exercise of that function necessitates careful and rigorous training. In India, and for the matter of that in most countries, there is no preparation for motherhood; but in India the position is very serious. Most people are of opinion that a certain amount of growth and development of the physical body is all that is necessary for the exercise of the function of parenthood. But the law of the animal is different to the law of man.

Animals are not deficient in the duties of motherhood, but their task is lightened by the exercise of instinct with which they are highly endowed and the training that the animal mother gives to her offspring, is instinctive. Instinct has developed in the bitter school of experience among animals, for ultimate success is to be the most efficient, according to nature. As lesson after lesson is learnt, it becomes instinctive. But it is a well-known law in nature that as intelligence grows, instinct gives place to reason, and ultimate success is not to the most instinctive but to the most reasonable. So among human mothers, not otherwise trained or educated, there is neither instinct nor reason to guide them, but certain customs which are blindly followed. It is well for the race that there are such race-instincts, as it were, and the mother does follow them, but customs are temporary and ought to change with new impacts on the individual and the race.

The Indian mother, therefore, has to undertake the duties of training the children of the nation without sufficient

preparation. Not only does it need physical preparation, and of that also there is very little, but it also needs the training and control of the emotions and the mind. Physical exercise is a thing unknown among women in India, even in girlhood, not to speak of youth and middle age. Nor is there any emotional or mental preparation for motherhood, although both these faculties have to be, or ought to be, exercised in the process of training. It is strange that a nation should allow such neglect of its children. The lesson of nature, that intelligence must give place to instinct, has not been learnt, but nature punishes those who disobey her laws, by extinction.

If we wish to see a healthy, well-developed race of men and women in India, we must act quickly. Let us revise our standards about women. Let us remove the shackles and disabilities of various kinds that custom and tradition have imposed upon us, and which we blindly follow, forgetting that we are gradually committing racial suicide. Let us not have girl-mothers and girl-widows in our midst, ignorant in their outlook and untrained in their methods.

The activities of social reformers are too slow, and let us as members of the Star and champions of a new age and a new dispensation, put our shoulders to the wheel of progress. Let us work with a will, which disdains to look at the sacrifice involved, but only looks at the greatness of the result to be achieved. For let us remember that preparation involves all this and does not merely mean a change of mental outlook and attitude. A dying and decadent race is useless as a vehicle for the reception of the precious teachings of the Great Teacher.

KRISHNAJI

BY LADY EMILY LUTYENS

(An Address given at the Easter Star Conference at the Star Amphitheatre, Australia, Tuesday, April 14th, 1925)

(Concluded from the last number)

I always think of Krishnaji as of the springtime. He brings with him a breath of the freshness of life. His presenting of things is always fresh and original. It is interesting to notice how he takes all his symbolism from Nature. He speaks of the mountain top, of the wind, and the sea, and the birds. I have heard him say: "If you are lucky you will fall in love with a cloud." He is one who has the out-of-door spirit and sees God reflected in Nature, rather than finding Him, as does the mystic, in metaphysical meditation or symbol. He is not a ritualist or a ceremonialist, but embodies that incarnation of the Christ when He came as Shri Krishna, and danced and played in the forest of Brindaban which was so full of beauty and joy. For Krishnaji life is a dance; life is joy and simplicity. Beauty plays a great part in his life. What a beautiful embodiment he is himself of a beautiful spirit. Beauty seems to be a necessity to him. Something in his own nature calls out the beauty around him.

I will mention another of his characteristics: He is so fond of telling us that we must "live dangerously." We must be willing to go out and make experiments. At the meeting of the Self-Preparation Groups, the other day, he said: "Conformity is a crime, and rebellion a virtue." I think that is the proper attitude for members of the Star. None of us know what the Lord's creed will be, what His teaching will be. I sometimes think that one of the difficulties will be that if He puts forward any teaching, half the members will reject it because they cannot understand it, and the other half will accept it because He has said it, but understanding as little. When He came as the Christ, He apparently ate meat, although there are those who say that the Paschal Feast was only a symbol. Suppose when the Teacher comes He is not

a vegetarian, what would happen? Half the members would say, He cannot be the Christ, He cannot be the great Teacher; and the other half who had been vegetarians would turn round and eat meat because He did. Both attitudes are equally foolish, the one which criticises blindly and the other which follows blindly. That is the attitude that Krishnaji is out to break.

As regards the work of the Order, it has been much more fluidic than intensive. A great many other movements have accomplished much more than the Order has done because they are narrower and concrete. If you have read *The Herald of the Star* you will notice that many a Congress has prepared schemes, none of which have been carried out. In England it has become a saying that if any arrangement has been made in connection with the Star it is bound not to come off. If any officer were appointed he would immediately leave the country or go to some other employment. These things point to one great fact, taken with one other fact that we have always been kept off ritual, though many people in England and elsewhere are wanting a ritual or a new ceremonial. There is a meaning behind all this. We must not become attached to a form which may be broken, when the Teacher comes. If we did what would happen? Some would say: "He cannot be the Teacher we are looking for, or He would not have changed what helps us in this way". Krishnaji is already like a flame going through the world, breaking down old forms and traditions.

When he was in India he upset many people. A great many of the old workers did not quite like the things he said. The President told the people there before he came that they must not let themselves be upset, and in spite of that warning they were very much upset. He put things

forward in a way that they did not expect. Wherever he goes he will upset people. He has a whip of cords in his hand, and they must expect flagellations.

You know how most of us are dual in our natures. Sometime we are full of inspiration, and at other times we are as arid as the desert. These changes, because we are little people, do not affect people much, but with Krishnaji it is quite different. He does affect people. And there is not one Krishnaji in him but many. He changes from minute to minute. At the great Conference at Ommen he showed one phase of his nature. If you meet him a second time he may not be at all the same Krishnaji, and you must not be disappointed if he is not always inspired. The time has come when we ought not to be always looking for inspiration from him, but learn to give inspiration to him. He once used the striking phrase: "You have all got to become trouble-savers to the Masters." We generally want to throw our troubles and burdens on to the Masters, but it is a far finer conception to grow strong enough to take some of the trouble from Them. As Krishnaji said, if he does not write the Editorial for *The Herald of the Star* each

month, the circulation goes down. If the messages do not reach the Self-Preparation Groups, they fall off. He is bearing a burden that we cannot understand. We have come together to train ourselves for the future. Cannot we begin to bear Krishnaji's burden now? To take something from him instead of adding to it? To take inspiration to him instead of drawing from him? Don't you think that when he came to this Amphitheatre, when he saw this beautiful place, he felt inspired and strengthened and uplifted because of the work that you have done? And so it is, that whenever he sees good work done he feels that there is someone who will carry the work on. But when he is constantly asked, will you give us a lecture, will you write your name in my book, and will you do this or that, he becomes a little weary. The responsibility rests on us to look through the form to the spirit behind, and not to be surprised if sometimes we see one Krishnaji and sometimes another, but always through all the forms to see the great spirit that is behind, and train ourselves to become so big that we can take from him something of the burden that he is bearing for the world.

FROM THE FRONT

BY N. S. RAMA RAO, M. A. (Cantab)

"NILGIRI",
Leura,
Blue Mountains,
N. S. W.
(AUSTRALIA)
11-6-25.

DEAR EDITOR,

I am glad to note in *THE BROTHERS* for May, that you are publishing these letters of mine, under the caption "From the Front". No better title could have been fixed on. Where our Head is, there is the Front. He is, metaphorically and in essence, the spear-head of our movement.

From the address above, you notice that we are among the Blue Mountains. The

house, which was bought for our use by our kind and generous friends, the Mackays, had the name "Woorak", an alleged aboriginal name. We did not fancy that name and neither did our hosts. They left it to us to think of a new name as the house was going to be used by Krishnaji. So we suggested that the temporary dwelling of our Head might be re-christened "Nilgiri". It is one of our ambitions to leave behind us wherever we go, the best of Indian traditions and this we perpetuate in all manner of means. To the Star members, the Nilgiris of India are sacred as the dwelling place of Rishi Agastya, the Regent of India, who embodies in Himself the best of Indian and Aryan

ideals. And a house here bearing the name of "Nilgiri" might act as a focus to link up Australia with India.

Here we arrived on the 19th of April and will continue our stay till we sail for America. The purpose for which this house was bought at a cost of £ 1,200 (Rs. 19,000), is bearing fruit. Mr. Nityananda, ever since his arrival among the Mountains, has been showing signs of improvement. I might say here that he is a different person to what he was when he left home in March. There need be no anxiety, if ever there was any at all, about his health. He is under the loving care of the people who are with him whose one purpose and single determination is to win him back to sound health.

There is something peculiar about these Mountains. They are uncanny at nights. Their very silence drives fear into one's being. Their quiet and colossal dignity makes one feel small and forgetful of oneself. The Blue Mountains are not very high. Leura is 3,231 ft. above sea level—none too high to what we are accustomed to at home, is it? And, let me add, none too beautiful either. Our mountains at home surpass others anywhere in everything. These Australian Mountains are queer in still another respect: They do not seem to breathe with life. Even the vegetation bears the mark of age on it. It is stunted, crooked, bent and twisted, gnarled and gaunt, like the body of a person who has lived to a long age and forgotten to grow old gracefully. It seems as though some power were necessary to rejuvenate this Island Continent. Voronoff, has discovered the "monkey gland" in order to make those at 90 look like 19 when those glands are grafted on to the old. In the Spiritual realm, there must be some other congenial way of revivifying an aged land. And The Beings in charge of Australia are biding their hour to give it a new cycle of fresh life. Even the birds here, have a peculiar and half-human cry about them. At present, as Krishnaji remarked

the other day, this country may be *the* place for unevolved egos to be born in this rough and tumult of a strange land. Of the aborigines, one hardly sees any. They were killed off at sight in the beginning and are now preserved in special areas more as curiosities than as human beings to whom the country once belonged.

In this semi-dead and dormant continent, seeds of new beginnings are being sown. The T. S. and the Star, the Liberal Church, the Co-Masonry, are all wonderfully strong. This is as it should be. All these movements, and the Star in particular, are the *foci* to be used by the Devas to rejuvenate Australia; and the Star is forging ahead wonderfully, Star lands and Star buildings are springing up all over Australia, crowned by that noble structure, the Amphitheatre at Balmoral, in Sydney. Don't you think, dear Editor and readers, that we should do something in India on these lines for the Star?

* * *

The other day we had been out for a walk in Leura towards "Point Sublime", on a hill-top. From a ledge on "Point Sublime", we could obtain a wonderful view of the Jameson Valley. After a foggy morning, the sun began to shine bright at noon. The whole scene in front of us was lit up with bright sun-light, and one could feel the presence of some awe-inspiring Goddess, inhabiting the long and winding valley and the surrounding districts. In front of us there were ranges of mountains extending far into the horizon, below us a sheer drop of at least 1,500 ft. We sat on the ledge. We were just three. Strange it might seem to you, but all the three of us were thinking the same thought of some unknown and uncanny presence pervading this part of the country. We sat still, all efforts at conversation were inhibited in us and we just felt. Why is it that mountains inspire us all with the same thought, the thought of fear and dread of the surroundings? Their silence is forbidding, they are austere and ascetic. They had transformed us all three with

their magic touch from commonplace human beings into mystics. We were absorbed by them, we felt as though we were frozen on to the rock on which we sat and had become a part of it; one felt that one could sit there for ever and leave one's being in quiet communion with Nature. The evening was advancing rapidly and the duties at home were clamourously ringing in our ears. We got up and were loath to leave the Sublime Point. As we made our way homewards, the rays of the setting sun struck us aslant into our eyes. The myriads of dew drops on the leaves of grass and other shrubs shone like living fire. Even the grey green tops of gum trees looked bright, touched by the golden rays of the evening sun.

An Australian bush is not very inviting. The vegetation is coarse and in colour uniform dull grey. Whatever you touch feels hard and leathery. A closer acquaintance with Nature here, however, reveals that even though the general aspect be grey, it is interspersed with a rough delicacy of a kind peculiar to it. But, all the same, there is no buoyancy in it; a sort of moroseness pervades it. People who have seen other parts of the world, and especially New Zealand, say that while the latter is all sunshine and smiles, Australia is sad and sedate. Even the people one meets in busy centres like Sydney, and in mountain retreats, as in Leura, are course and morose. They badly need the grafting of the sunny temperament of the later races, who, fortunately for Australia, are migrating in large numbers, especially the Italians.

19-6-25

Since I wrote the above, Krishnaji and I have been once again to Sydney and back to our mountain home. While at Sydney we arranged for our Passage to America by the S.S. *Sierra*, sailing on the 24th June. We expect to reach San Francisco on the 13th July and Ojai, the Californian home of our Head and his brother, would receive us the following day.

It is sad to bid adieu, even though it be a temporary one, to friends at Sydney who have been so very kind to us, and especially to our most generous hosts Mr. and Mrs. Mackay who took no end of trouble to make our stay in Australia as happy and comfortable as is humanly possible. There are many others both young and old who added to our happiness, and we feel very grateful to one and all.

Krishnaji's appeal for books for the International University at Madanapalle has met with considerable response here. A friend of ours at Brisbane, in Queensland, has offered Krishnaji his entire library worth £800 (Rs. 12,000). Others have promised to work for it and to do all they can to further the University idea. From America comes the news that Committees have been formed to work for the University. I wonder what India is going to do to help in building up a forest University to revive her ancient culture.

* * *

I am very glad to say, and I am sure you will all be equally glad to hear, that Mr. Nityananda's health has improved so much that it makes it possible for us to leave Australia for America as early as this. This is as it should be. Bad weather in Sydney and in its environs is in sight and rain has been coming in sheets for the last 16 hours, and the most dreaded "Southerly", the wind from the Antarctic is somewhat vociferous. Just when the weather conditions are taking a bad turn, we are fortunately sailing away towards California, the land of smiles and sunshine.

* * *

The Labour Government has just come into power defeating the Conservatives. The first act they have done after coming into power is to abolish fees in High School classes—a good beginning, isn't it? I wish our Ministers would do the same in India.

SELF-PREPARATION

BY JAMSHED MEHTA

Our Head Krishnaji has been writing and speaking so much about the necessity of Self-Preparation that one cannot but think and question as to what he wishes us to do. It occurs to me that his teachings can be well analysed, or summarised, under four headings :

(1) Be Prepared. (2) Specialise. (3) Be Healthy. (4) Vow of Poverty.

Now let us examine in short, each of these headings and see what message or teaching he has given us.

Be Prepared

This motto of our brother Scouts seems to fit in so well and so exactly for all Star members that it must take the first rank in the movement to prepare for the Coming of a World-Teacher. History brings out one glaring fact that whenever the Great Ones have come, each of Them has enquired of His followers, "are you coming"? and those who said: "yes, Master," and did follow Him became true disciples of the Master. If He came to-day and asked us the same question, how many of us would say: "Yes, master"? I can imagine statements like these:—"Master, I would gladly come, but I have my old mother to think of"; "Oh, Master, I would have been so happy, but the delicate health of my wife needs at present all my attention"; "Blessed One, I am grateful to you, but for some years, I have to look after the education of my children"; "There is no one to look after my business" etc., etc.

I feel therefore we must *begin* to put our houses in order so that when the time comes, we can boldly and truly say: "Yes, Master". It must be done as we should if we were going to pass away or give up our bodies. We generally make preparations in the event of death for our children, family or business, and it is necessary to do the same if we really want to offer ourselves to Him or to follow Him.

A striking example of such a type, I saw

in our late Bro. Panday. He held a responsible office in the Esoteric School of the Theosophical movement, and he kept everything so ready that if he passed away at any moment, his successor would have absolutely no difficulty to manage his affairs except the current work of the day.

I feel that our married sisters of the Star Groups ought to teach their husbands or brothers the art of cooking, bringing up children and house-keeping in case the call may come to any one of them. Husbands, brothers, and other men members of the family ought to train the women members of their household in such a way as to make them independent in life if the time came for them to follow the Master.

Specialise

Our Head points out that the Teacher would require followers who could be useful for the service of mankind. The Teacher would not come only to preach or to give us a revealed book. His efforts will be to put the world-house, which is now in chaos, in order; and He will need all types of followers—teachers, organisers, leaders in politics, reformers, artisans, men and women of various professions, journalists, short-hand writers, builders, engineers, and experts in every art and science. And if each of us could take to Him one branch of work which we would have mastered, how much could be done for the world? Everyone of us can think out on what lines we can develop and which activity we could offer in His service when He comes. Each Star Group or Self-Preparation Group should make a list of its members who are prepared to specialise in a particular line. If only during these few years, we could all thus specialise, we would make His work and stay on earth so easy and fruitful!

Be Healthy

Krishnaji continually speaks and writes urging us all to be careful in our diet, to take proper exercises, to develop our

muscular strength, to make our physical bodies beautiful. The Lord will need healthy disciples and workers. He could not be expected to attend to His followers' health when all His time will be needed for more important work; for He could not waste His time. If we are to do His work without fatigue, we will need perfect balance and great vitality, and all these mean healthy bodies. We must preserve our vitality. We cannot afford to waste our time or energy. Body-building is thus vitally necessary for the sake of the work to be done. Our Groups ought to pay attention to this, side by side with study, meditation, devotion classes, or social service work. Outings in open air, breathing habit, exercises, camping all these ought to be arranged for by each Group. This will also create comradeship and a loving bond of friendship, which are essential for all members of Groups.

Vow of Poverty

This teaching of our Head means a true offering to Him. "Have no ambition but

work like those that have ambition". is the teaching of *The Light on the Path*, Earn all that you can by right means but devote all that you earn to uplift those who cannot earn. Develop beauty, art, music, strength, for you and for others. Whatever you have within you of capacity to paint, to sing, to write, to plead, to cure, to build up industries or business—try to develop the same faculty manifold, but offer it all, and thus you will increase it manifold again. It appears that those who have come in contact with Krishnaji have been able to prove this in action. One of his band of workers in Holland has given up his beautiful Castle and land in the service of Humanity; another dreamt, collected and built that beautiful Amphitheatre at Sydney, Australia; and many have been trying to group themselves together and to live a community life: thus the ancient Vow of Poverty is put into practice. The idea is to gain and give up continually whatever is best in us. May we all be able to understand and do it!

IN THE STARLIGHT

II

BY D. B. DHANAPALA

Have you ever sat at the edge of the rollicking waves for hours together, throwing pebbles at nothing in particular? There is a certain dreamy delight—only swimmer know it—of basking in the sunshine, of rolling on the sand, of reading a few pages of a novel, between your leaps into the deep blue sea.

This serious realisation is the result of the arrival of the postman!

The worst of living at a place like Indore is that you have to do without even an occasional sea-bathe, and there is the difficulty of getting Theosophical news; for it is a far and distant cry to Adyar. By about one o'clock in the afternoon, I am seized with a frightful hunger: Where is Dr. Besant this week? When is Dr. Arundale coming back? How is Mr. Nityananda's health? These and a hundred other questions come

crowding into my head. Evidently, I cannot have my usual afternoon siesta. And if it happens to be the beginning of a new month—the time for the monthly visits of *The Theosophist*, *The Herald*, or *THE BROTHERS*—I get on the bicycle and pedal to the Post Office, to be assured that there are no letters—no letters at all.

But none of these happened to-day. I did not ride on a cycle to the Post Office in the "red flames of hell fire" of Indore. I had my nap quite sound. And *The Herald* and *The Theosophist* and *THE BROTHERS* of this month are all filed in their proper places on the broad shelves in our study. And I know where Dr. Besant is to-day and that Dr. Arundale is going to America, that Mr. Nityananda has been up in the hills in far-away Australia and is now in the Californian valley of Ojai. But what has

actually occurred is this: We have got a letter from Ceylon, a letter from one of those souls with whom we used to swim and roll about on the shore and romance in the open, discussing Theosophy and Occultism and the Order of the Star in the East. The letter which lies by my pad as I write, I shall give you in full when I have talked a bit more about Ceylon from whence it has come.

Being a Sinhalese myself, I know: If ever there was a country under the sun where the outer crust of orthodoxy had grown so thick that it would not yield to truth; where hypocrisy mocked at religion and everything great and reverent, where the witch of mere blind imitation of the West has cast her spell, that land is Ceylon. No wonder "Theosophy had to tell the Truth to the very face of the Lie" out there. That is why every time C. J. goes over Palk Strait, he comes back with a hornet's nest on him. Many a time I have wished that Ceylon had been burnt to ashes when Hanuman set fire to it—and quite right too—for Ravana's stealing sweet Sita.

It is only the high-browed Buddhist scholars who pooh-poo the idea of the Coming of a World-Teacher altogether, as wild fiction manufactured by Theosophists. For the Ceylon countryfolk the idea is not at all a new one. Tradition speaks of the Coming of a "Prince of Light" Who will rule the world by righteousness. And the average peasant believes in it as much as we believe in Krishnaji. It is the cruel intellect, bereft of all intuition, that banishes Metteya to the Tusita heaven for aeons to come, and allows not the stream of the Message to cross the parched-up sands. It is this intellect that has made the hard incrustation which envelopes Ceylon to-day.

But to-day this letter brings glad tidings. As the light is getting rosier in the eastern horizon, the world is awakening bit by bit, shaking off its drowsiness. People have not believed in miracles even after Joan of Arc saved Orleans from the English, and I do not know whether what follows is a myth or a

miracle:

ELLIOTT ROAD, GALLE,

DEAR SIR,

I have great pleasure in informing you of a thing for which we all have been aspiring. Here, in Galle, as well as in all parts of the island, there is a wide awakening to the idea of a Coming World-Teacher in the near future. I think you may be aware of the fact that Poson is a month for pilgrimage. Buddhists in all parts of the island flock to Adam's Peak and other religious places. We got news through letters that at Shri Pada, (Adam's Peak) there is a Naga in the form of a Deva saying thus to the pilgrims:

"I will be coming within a short time into the world. Know Me then."

To-day I received a postcard written in Sinhalese informing me of this Coming; in it I was asked to write the very same message on twelve pieces of paper and to hand them over to twelve persons. To my astonishment in almost every street and in almost every house the people are busy distributing these to the wayfarers. The young as well as the old are interested in this. Herewith I am enclosing you a copy of the letter that I distributed. I hope you will enlighten us with further information. I am under the impression that this is the Coming of the World-Teacher to enlighten the ignorance of the world, for Whose appearance we have been trying to prepare the way.

P. L. BUDDHADASA.

Myth or no myth, miracle or no miracle, I know that the idea of the World-Teacher's Coming has been presented to the simple villager of Ceylon in what is to him the most effective way. In the Ceylon I left some time back, I thought it was "all Lombard Street to a China orange" that the Message of His Coming will ever be given an ear to. But there are times and times, and "the servant of the Buddha", as his name signifies, has got the right impression. Perhaps he will see more interesting happenings, which will make his heart gladder still in time to come. I hope he will let us know

CORRESPONDENCE

"YUGA-PRAVESHA"

A couple of months ago we published the Prospectus of our new journalistic venture in Hindi for which we have chosen the above title. We cannot say that we have been flooded with letters of enquiries and offers since, as we expected. It may be that people think that there is no hurry about it as we have got before us as many as five months for the commencement of the scheme, but that is surely a mistake. The earlier we know what material we can depend on, the sooner we shall be in a position to decide about the details of the magazine and other incidental matters. From the letters we have so far received, we can guess that practically everybody likes the idea immensely. Why then, the delay? Remember that you can share the work with us. Just copy out the form of application, if you have not received one separately, and send it on duly filled in. Or send for a spare form and we shall be happy to forward one. If you *think* you cannot do anything to help us, just communicate with us and tell us frankly what you think. Please do *something*, and don't just rest on your oars!

It is not only the Hindi knowing members whom we are appealing to. Hindi is more or less known all over India, and may soon become, as we hope, the recognised National language. The magazine will thus be a National magazine and we expect every earnest minded Star member in India, whether in the extreme north or the extreme south, to help to see us through.

Our aim is to produce a first-rate magazine in Hindi, on the lines we have already indicated, and yet at a cost which may enable it to be brought within the means of every one. Every Star member in India can in various ways help us to achieve this end. We accept contributions in any of the well-known languages of India as well as in English, and any little financial mite that can be spared for the cause.

If you think we do need a vernacular medium in order to place our ideals before the great mass of the Indian people, if you believe that Hindi is the most widely known language in India, if you share the view that a popular magazine of this kind will be a tremendous influence in the right direction; or if you are convinced that such an influential magazine as the one we have projected will be of immense value in spreading the teachings of the Lord when He comes—then do your bit *now* to make it a success.

On behalf of the Board of Editors

G. B. VERMA,
Jt. Editor, *Avatara*.

**KRISHNAJI STAR GROUP, URUR
(ADYAR)**

"JEEVANAPALAN"

Our beloved Krishnaji, Head of the Order of the Star in the East, has been telling us off and on that it is the duty of each Star Group to try to eradicate all social evils in and around its locality. "Krishnaji Star Group" of Urur thought it its duty, therefore, to work at removing one of such evils to start with, *viz.*, animal sacrifices in the name of religion, and with a view to educate the villagers against this crime, they enacted some time ago a drama as likely to leave a more lasting impression on the minds of the people than a lecture or a talk. They were fortunate enough to procure the help of a young poet and dramatist. He wrote in Tamil a drama called JEEVAPALAN which means "Protector of all Living Creatures". The drama was enacted by some of the young villagers themselves who were enthusiastic over it. It is the ambition of this Star Group to educate the people against many such evils by means of occasional dramas, and with this purpose in view, they wish to have a permanent equipment including a moving stage—of course on a small scale—so that they may take

advantage of every holiday and enact a drama in one or other of the adjoining villages. All the actors are poor, but as their hearts are stirred by Krishnaji's teachings, they have become enthusiastic over this. It is only due to this enthusiasm that an attempt like this has become possible. Their further work depends on the help and co-operation they receive from the public. A sum of Rupees two hundred and fifty will, they think, be required.

This drama was staged at Urur on May, the 7th, and it appears to have had very good moral effect on the villagers. The success of the first attempt and the perceptible influence it produced on the villagers, followed by eager entreaties from the residents of several adjoining villages to repeat the same in their villages, emboldened them to extend their activities to the surrounding villages. They, therefore, request all ladies and gentlemen who are in sympathy with the movement to help them by gifts, either in cash or in kind, both of which will be thankfully received. The following articles of dress and furniture will be useful:

(1) Pyjamas, (2) decent coats and saris, even if old, (3) cushion chairs, and (4) screens, carpets, etc.

C. SUBBARAMAYYA,

P. V. RAMACHANDRA SASTRI,

Urur, Adyar

24-5-'25

NEWSLETTER

By FRITZ KUNZ

2123 Beachwood Drive,
Hollywood, California.

May 24, 1925.

The voyage on the *Sierra* from Sydney to Samoa was through unpleasant weather, but after that it was clear and quiet. At Honolulu, friends met us and we had a pleasant day in that delightful port, sight-seeing and swimming. San Francisco in due course.

On arrival at Los Angeles, Miss van Gelder went to stay with Mrs. Rogers and I with my mother. I resumed speaking at once. The first Sunday was in the Church in Hollywood, the subject being *The Churches and the Next War*. About 350 people were present. Next Sunday the title is *What Manner of Socialist is the Christ?* America is stirring rapidly in response to liberal ideas and our hope is to help to spiritualise them. Tuesday last the local Lodge of the Society welcomed Miss van Gelder and me, and she spoke briefly in response. I occupied some forty-five minutes with news of our leaders and with remarks on the need for pressing forward more quickly and vigorously with our work in all branches. Next Friday I meet all local Star members, and take the same line. I met members of the Southern California Branch of the American Civil Liberties Union a few days ago and expect to address them shortly, title; *Imperial America and the Next War*. It is necessary for Star members, I feel, to take part in various important tasks of public education. America generally offers a big field for work. We are going to revive the American Star magazine, *The Server*, a small newspaper which will not conflict with the circulation of *The Herald*. In that will be news of our work. I shall send it to you.

Besant Lodge of Hollywood has bought a house for itself and we hope to build an ideal building. I want soon to begin a series of lectures for them.

For the American Star Headquarters we have today purchased a property at 2123 Beachwood Drive, near Mr. John Ingelman's house (where Krishnaji stays when in Los Angeles). It was sold to us cheaply by the Star member who owned it, Mrs. E. M. Morison. All letters are to be addressed as at the head of this letter, therefore. I shall live there, along with Mrs. Gulick (my sister), Mrs. Casselberry, and Miss van Gelder.

REPORTS

THE KARNATAKA DIVISION

(Abstract of Report for the year 1924-25)

MEMBERSHIP

There are now on our new register 600 members and 129 associates, 729 in all. The increase in membership during the year was 218, of whom 137 were members and 81 associates. This is a very good number, in fact, a record increase in any single year.

GROUPS

There are now 27 Groups duly registered as per new rules, as against 25 last year. The Group at Hassan, which was dormant for some time past was revived, mainly by the effort of Mr. H. G. Ramaiah, B. A., and showed active work during the year. The other new Group that was formed was at Grama, in Hassan District. Some of the Groups, such as those at Chintamani, Kolar, Anekal, Tumkur and Gannagere show no signs of activity.

ACTIVITIES

Apart from meetings of the Groups, the following activities may be mentioned:—

Women's work, Maternity and Child-welfare, Jail visiting and Panchama work at Bangalore City; Night School, Jail visiting and Women's work at Malleswaram; and Panchama work at Chickballapur. There is a Panchama Group at the latter place which is exerting an elevating influence on the community in that place. Lotus Circle classes are held at Bangalore City and Mysore every week. The class at Mysore, which is held in the house of Mr. N. D. Hiriyannaiya, is reported to be getting on excellently, with about 35 children attending it. He has been continuing his visits to the Mysore Jail every week and it is a matter of deep gratification that our revered Protector, Dr. Besant, visited the Jail when she was last at Mysore and inspired the prisoners with her invaluable presence and advice. Some of the recent activities are: (1) A Night School at Kollegal; (2) Bhajans at Chamarajnagar and Sidlaghatta; (3) Feeding of the poor, at Bangalore City; (4) Arts and crafts work at Bangalore Cantonment.

PROPAGANDA

Our revered Brother T. Ramachandra Rao Garu and Mr. A. Venkatsaiya visited several Groups and gave addresses to the members and the public. Mr. K. Narahari Sastry gave Magic lantern lectures on the Coming of the World-Teacher in some of the places he visited. Mr. K. H. Ramaiah gave public lectures in some places he visited in his official tour. The Divisional Secretary was able to visit most of the Groups round about Bangalore.

A novel, and I think a very attractive, way of propaganda is described by Mrs. B. Krishna Rao of Malleswaram. She is inviting ladies on the 28th of every month to a sort of social gathering in her house and takes advantage of the occasion to explain to the ladies present something about the Coming of the World-Teacher and how we have to prepare His way. The meetings close with music and the distribution of refreshments and *pan supari*. 40 magic lantern slides, useful for a lantern lecture on the Coming of the World-Teacher, were bought during the year. We have, as yet, however, no Magic Lantern.

PUBLICATIONS

A new book named "Taraka Gita", being a collection of songs previously published in the *Tarakodaya*, is just published. The author is Mr. K. Narahari Sastry and the price is Rs. 0—1—0. The songs relate to Theosophical teachings and the Advent, and are very useful to be sung at Bhajanas and Kalakshepams. *Tarakodaya*, the Kanarese Divisional Monthly Organ continues to be published.

BUILDING

What was only a vague hope last year has now become an accomplished fact and we have now a Star building of our own constructed at Bangalore, the Headquarters of the Karnataka Division. Our Reverend Protector, Doctor Besant, very graciously laid the foundation-stone in October last, and the building was opened on January 11th of this year.

MISCELLANEOUS

The Star members of Bangalore organised a very successful out-door camping on February 8th of this year. About 60 members went out to a beautiful garden in the vicinity of Bangalore and spent a very happy day there. A feeling of utmost unity and harmony prevailed on the occasion.

Karnataka Star Conference

(EIGHTH SESSION)

PROCEEDINGS OF THE STAR BUSINESS
MEETING HELD AT BANGALORE CONTON-
MENT ON 24TH MAY, 1925

On behalf of the members present, the Divisional Secretary requested Mr. Yadu-Nandan Prasad, Joint National Representative, to take the Chair and conduct the proceedings. In doing so, the Divisional Secretary said how very glad they all were to have Mr. Prasad in their midst and how thankful they felt to him for coming over to Bangalore to preside over the Conference.

Mr. Prasad then took the Chair and the Divisional Secretary read a brief report of the work of the Karnataka Division during the past year, which was unanimously adopted by the meeting.

The election of office-bearers of the Karnataka Divisional Council and District Secretaries for the ensuing year 1925-26 was then proceeded with.

The Divisional Secretary then explained to the meeting the position of *Tarakodaya*. He said the paper was suffering from lack of funds and also from the fact that the whole work of editing, printing, business management, etc., of the paper rested on the Divisional Secretary. He wanted a man to be responsible for the business management of the paper so that he himself might be left free to pay better attention to the editorial work. After discussion the matter was referred to the Divisional Council for consideration and suitable arrangements.

The question of the Bangalore Star Fund was then taken up. The Divisional Secretary explained that there was still a sum of about Rs. 700 owing to the contractor on the building, and called on the meeting to

take measures to make up this amount at once. Until the amount was fully paid they could not call the building their own. A supplemental subscription list was opened and Rs. 250 subscribed on the spot.

As regards the next Star Conference, the Divisional Secretary wished that it should be held separately from the T. S. Conference, as holding them together, though it might be a matter of convenience, was not quite satisfactory as it did not give sufficient time for discussion and deliberation. It would be advantageous both to the T. S. and Star work to have the Conferences separate. On the invitation of the members of the Dodballapur Star Group, it was resolved to hold the next session of the Karnataka Star Conference at that place, some time in September or October this year.

The meeting terminated with a vote of thanks to the Chair.

List of office-bearers appointed for the Divisional Council for the year 1925-26

President Bro. K. S. Chendrasekhara Aiyar, B.A., B.L. "Chandravilasa", Bangalore City.

Vice-President Bro. N. P. Subramania Iyer, B.A., Lakshmana Mudaliar Street, Bangalore.

Secretary Mr. K. Venkataramiah, Star Office, Basavangudi, Bangalore City.

Assistant Secretary. Mr. O. Seethapathi Rao, Bangalore City.

HEADQUARTERS MEMBERS

Bros. K. Shankaranarayana Rao, M.A., B.L., Government Advocate, Shankarpur.

" D. Srinivasiengar, B.A., Superintendent of Surveys, Basavangudi.

Mrs. Bhagirathi Krishna Rao, Malleswaram.

" Kamalamma, Albert Victor Road, Chamrajpet.

" Gopalasamier, Elephant Lodge, Chamrajpet.

District Secretaries were also appointed for the districts of Bangalore, Mysore, Hassan, Kadir, Shimoga, Chitaldrug, Tumkur and Kolar.

M. VENKATARAMIAH,
Divisional Secretary

THE KERALA DIVISION

(SUMMARY OF REPORT OF THE WORK FOR THE QUARTER ENDING 31-3-25, RECEIVED FROM THE DIVISIONAL AND GROUP SECRETARIES.)

The number of members is going up steadily though slowly. A new Group is in the course of formation at Cannanore where our devoted Bro. M. N. Ramaswami Aiyar is at present having his headquarters.

THE TRIVANDRUM STAR GROUP

is easily the most active Group of the Division. Its enthusiasm and work are kept up by the untiring energy and zeal of its Secretary Bro. N. V. Tampi. The attendance at the two monthly meetings on the 11th and the 28th is encouraging, especially through the zeal of the younger members. The Group is grateful to the Kerala T. S. Federation for some financial help rendered by it. The *Pidi Ari* system continues to bring in some money for the current expenses and the collections on the 11th also help the Group to some extent. The Group was able to send Rs. 20 to the Headquarters as its contribution.

In addition to the meetings on the 11th and 28th which are becoming increasingly popular, the two study classes, for the study of the books "The Lives of Alcyone" and "Talks on At the Feet of the Master" have been revived after a short vacation of two months. The Group has sent nearly 23,000 stamps to the Indian Headquarters to be forwarded to the Star International Headquarters. This is done in response to the appeal from Krishnaji that appeared in *The Herald* a few months ago. The Group has published a small and well got-up pamphlet in Malayalam, containing all the information about the Order. Copies of this pamphlet are being freely distributed and sent to enquirers.

LECTURES AND CELEBRATIONS

The opportunity afforded by religious festivals was fully availed of when open air propaganda lectures were delivered and

Vernacular leaflets distributed. The Group also conducted a vigorous and successful campaign against animal sacrifice in temples. It wishes to record its thanks to Bros. K. S. Narayana Iyer and N. B. Parameswara Iyer for their incessant labors and ready help in this humanitarian work. Under the auspices of the Group Bro. Manjeri Ramakrishna Iyer gave a course of four lectures on "Science and Religion", "Buddhism", "Shri Maitreya Jagat Guru" and "Ramayanam and Yoga Vidya". The White Lotus Day and the Shri Buddha Jayanti were celebrated on the 8th May. The large number of poor people who had gathered were admitted into the hall, and after a short lecture were sumptuously fed. The beautiful bronze image of the Lord Gautama Buddha, watching down from its eminence, seemed to shed a silent benediction on the many poor people, men, women and children of all castes, who were being fed both physically and spiritually. The celebrations in connection with the Birth-day of Krishnaji went on for 2 days. On the 24th there was the public meeting. On the 25th the functions were confined strictly to members. After the Meditation meeting and addresses by the Divisional and Group Secretaries, some important business was gone through. The letter from Mr. Prasad, the Joint National Representative, calling upon the Groups to take up some activities was discussed and the Group undertook the following items of active work :—(i) Running a Night School, (ii) Conducting a Reading Room, (iii) Organising a band of servers to render help in cases of emergency, (iv) Arranging periodical Bhajanas and musical entertainments of an elevating character, (v) Arranging for recitations and readings from inspiring books and (vi) Organising lectures on special subjects. The Night School and Reading Room have already been opened and arrangements are being made to carry out the other items of work. A Star choir is formed and is being trained once a week to sing Star songs in the Vernacular.

REVIEW

THE CHILDREN'S NEWS (Delhi)

The Children's News is a monthly magazine published at Delhi. Its motto: "Love, Service and Sacrifice", is appropriate for the purpose of the magazine.

The Children's News is another self-evident step along two world-wide movements. First, the development of a brotherly feeling between and for all nations, races and religions; and secondly, the great coming forward of the youth of the world in various organised attempts at self-expression. These two great movements are tending to go hand in hand, as they do in this magazine.

It is a magazine primarily for Scouts and extended to all the Youth. It contains in Scout language, the ideals of purity, love, tolerance, brotherhood and compassion, and endeavours to elevate its readers to a keener sense of their duty, not only to themselves, but to their organisation, their country and the world. It is put before its readers as

standing against cruelty to animals, caste system, early marriage, and other evil customs, and endeavours to make the Scouts upright, broad-minded men. Perhaps if more people made the Scout ideals their ideals, the whole world would be better, and we are sure they are worth the trial.

The main divisions, in the April issue which has reached us, are Editorial notes, Stories, Children's Meccano Club, Articles and Letters, Poetry, Competitions and General Scout news.

Under the Editorial notes many good things may be found, such as "As Scouts we are friendly", and "A Scout is courteous". The story, which is continued, teaches a moral and is entertaining. In the Meccano Club section will be found articles on Hobbies and an endeavour to give the readers interest in some instructive, harmless pastime. The articles are all helpful and intended to shape the mind along right lines. G. G.

TO OUR SUBSCRIBERS

This volume of the BROTHERS OF THE STAR closes with the next issue. Subscribers are, therefore, requested to kindly renew their subscriptions as early as possible, or notify us in case they wish to discontinue. We shall be much obliged if they will kindly remit the subscription amount by M. O. or in notes or stamps, and not ask us to realise the same by V. P. P. We are much understaffed at the moment and sending V. P. Ps. entails a lot of labour and consequently delay. Moreover the method suggested by us is more economical both to us and to the subscribers.

We would ask our FREE SUBSCRIBERS to kindly let us know if they wish us to continue sending copies of the BROTHERS in future to them. We are running the magazine at a loss and would like to send copies only to such places where the magazine is appreciated and made full use of. From October onwards free copies will be sent only to such institutions as ask for them.

This year we have received very little by way of donation towards our Free List. May we expect a more generous response next year!

Manager,

BROTHERS OF THE STAR

FINANCE

DONATIONS DURING JUNE, 1925

N. B.—Please see your donations mentioned here. If not mentioned, write direct to the Treasurer.

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				37 8 0

Total Rs. 1019 12 6

YUGA-PRAVESHA

Donations towards this new magazine (*vide* Prospectus published in June BROTHERS, P. 138) will be acknowledged here. Will those who have already promised kindly remit the money at their earliest convenience? We want Rs. 1,000 for our initial expenses.

K. Zuurman ... 1 0 0
Y. PRASAD, Treasurer

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THE PROGRESS OF THE THEOSOPHICAL SOCIETY

Being the Presidential address of Annie Besant, D. L., P. T. S., to the Forty Ninth (1924) Annual Convention held at Bombay.

FOREWORD

"I am issuing this speech separately because I believe that many will be glad to have such a record of a year's work of a Society, with is steadily becoming a greater influence for good all over the civilised world, and is more and more recognised as a Servant of Humanity, wherever service is needed."

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ADYAR, MADRAS. S.



“Behold I Come Quickly”

The Brothers of the Star

The Official Organ of the Indian Section of the Order of the Star in the East
The object of the Order is to proclaim and prepare for
the near Coming of a great World-Teacher.

Edited by V. C. PATWARDHAN, M. A., LL. B. (Cantab)

Vol. XI., No. 12.

CONTENTS

September, 1925

	PAGE
	FRONTISPIECE
THE OUTLOOK. By The Editor	177
THE WORK BEFORE US. By The Joint National Representatives	179
BISHOP LEADBEATER.	181
THE CHILD SHRI KRISHNA. By Prof. H. C. Kumar	181
VIA DOLOROSA. By Leonard Bosman	183
SO, LET US ALL REJOICE! By Krishnanandan Prasad	185
IN THE STARLIGHT—III. By D. B. Dhanapala	186
SHAMBALLA. By Dr. T. P. C. Barnard	186
WHAT THE STAR MEANS TO A STUDENT OF HISTORY. By Leonard Tristram	188
THE COMING OF THE WORLD-TEACHER. By Madame I. De Manziarly.	189
REPORTS	189
CORRESPONDENCE	191
REVIEW	192
FINANCE	192

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THE ORDER OF THE STAR IN THE EAST

AIM—To draw together those who believe in the near Coming of a great spiritual Teacher for the helping of the world, and to form a compact body of earnest and willing servers to prepare for His Coming.

MEMBERSHIP—Open to everyone over 18 years of age, who accepts the Declaration of Principles, printed below

ASSOCIATESHIP—Minors between seven and eighteen years of age, who are willing to co-operate with the activities of the Order, can be admitted as "Associates".

FINANCE—There are no subscriptions, so the Order depends on voluntary donations for its expenses.

WHAT IS EXPECTED OF A MEMBER

—He must be attached to a Group or directly to the Divisional or the National Headquarters, co-operate with Group activities and sincerely try to adhere to the Declaration of Principles which he has accepted.

BADGE, ETC.—The Badge of the Order is a Silver five-pointed Star, price eight annas. *The Brothers of the Star* is the Indian Star monthly journal. Annual Subscription Rupee One and annas eight, Inland, and Rupees Two, Foreign, post free.

COMMUNICATIONS—On all matters pertaining to local requirements, communications may be addressed to the Divisional Secretary, otherwise to the Joint National Representatives, Indian State Headquarters, Adyar, Madras, S.

THE DECLARATION OF PRINCIPLES

1. We believe that a great Teacher will soon appear in the world and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming.

4. We shall seek to make **Devotion, Steadfastness and Gentleness** prominent characteristics in our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His Blessing upon all we try to do for Him and in His name.

6. We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

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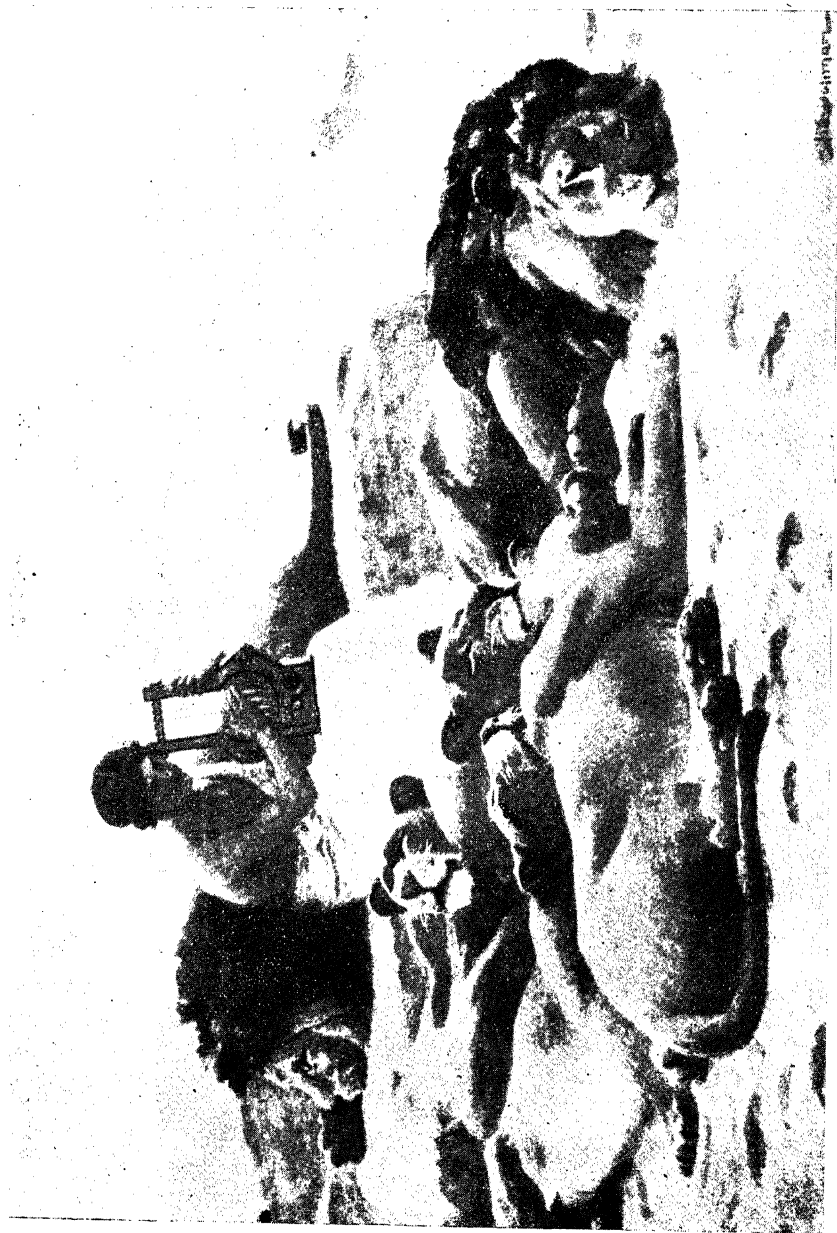
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Indian Star Headquarters, Adyar, Madras, S



ORPHEUS AND HIS LYRE

The Brothers of the Star

THE OUTLOOK

BY THE EDITOR

About the time of writing these notes our Head will be presiding at the Convention of the American Section of the Theosophical Society at Chicago which commenced on the 24th August. The fact that he is able to do so, probably means that Mr. Nityananda is steadily improving, and is past anxiety. After some time longer in America, at Ojai, our Head will go to England and sail in November to be in Adyar for the arrival of Bishop Leadbeater and party from Australia, who are expected to reach India in the first week of December.

* * *

Mr. C. Jinarajadasa, Vice-President of the Theosophical Society, makes the following comment on the view expressed by Mr. N. S. Rama Rao in his article of last month :—

I feel I must demur somewhat to Mr. N. S. Rama Rao's remark that the Australians in busy centres like Sydney are "coarse and morose". I have found nothing in the Australians which could be called "morose". On the contrary I have found them—I do not mean only Theosophists—friendly and chatty. As to the Australian being "coarse", I think that word is far too strong to describe a lack of culture which certainly is found in Australia. A young people, with all the fight against nature which is the lot of the pioneer, is certainly more busy about material prosperity than the culture of the spirit. The Australians themselves are beginning to be aware of this lack in themselves. But homely ways of living, even of behaviour, are not "coarse", if the spirit of friendliness be behind the word and deed.

If there is one thing which a visitor notes about the Australians, it is that they are a great picknicking people. Every Saturday afternoon, and all Sunday, every Australian goes picknicking, if he can possibly manage it. While racing, betting, prize-fighting

draw large crowds, so do the more innocent sports, cricket, football, tennis, and specially swimming. To me, the Australians are quite the reverse of morose. Looking to our own large band of Theosophists already born in Australia, evidently Australia cannot be such a bad place after all, for finding opportunities for progress.

Probably Mr. N. S. Rama Rao used the terms "coarse and morose" in connection with the Australians as merely referring to that lack of general culture and refinement of which Mr. Jinarajadasa makes a mention in the above, and possibly to their natural reserve and reticence towards strangers.

* * *

The devoted and indefatigable worker, Dr. M. E. Rocke, who is the National Representative of our Order in Australia, has brought out a little booklet, entitled "A Tribute Offering", containing, along with an appreciation of Bishop C. W. Leadbeater, seven photographs of his, six of which were taken in May and June this year. The proceeds of the sale are intended to defray the debt incurred in connection with the Liberal Catholic Church and the Co-Masonic Temple at Sydney. The price of the booklet is 9 as. post free, and may be applied for at the Star Headquarters, Adyar. Only a few copies are at present available, but more are expected shortly.

* * *

The response to the appeal for books for the library of the future International University at Madanapalle is proving satisfactory. Already a few cases containing books have been received from Europe and America and

elsewhere. Rao Sahib S. V. Kanagasabai Pillai of Triplicane, Madras, writes:—

I am doing propaganda work regarding the Madanapalle University by my editorial notes in *Puduyugam*; also I have asked my readers to collect and send books for the library of the University. It has borne fruit to some extent as our Bro. Karikal T. Subramanya Iyer of Mayavaram informs me that he has sent a good collection of books, at the instance of *Puduyugam*, to Bro. G. V. Subba Rao, Principal, Guindy College.

* * *

It is barely three months before Krishnaji will be once again amongst us and it is well that we should ask ourselves, both individually and collectively, how far we have, in a practical sense, accepted the lead he gave us when he was with us last time. For on that very largely will depend what lead he will give us next and how far we should be able to conform ourselves to it. He has urged upon us a supreme task—the cleaning up of Hindu society. This has a dual aspect: In the first place, it involves cleanliness on the physical and other planes, but especially of the person and surroundings, for physical cleanliness leads to the purification of emotions and thoughts; and secondly, the liberation of social life from the shackles of worn-out and outlived customs and conventions. And in this task, a good deal can be and has to be done, both individually and collectively, whether by Groups or otherwise. Our National Representatives have persistently reminded members of the nature of the work before us and we cannot do better than apply ourselves with all our energy and enthusiasm in accomplishing it, remembering that if it is arduous, it is also glorious and honourable, because it will be making smoother the path of the Great Teacher.

Cleanliness must find a place everywhere—not only with oneself and one's

personal habits, but in the home and immediate surroundings, in temples, streets and other places of public resort. Who is not familiar with the filth and squalour in our towns and cities? The Annual report of the Health Officer of the City of Madras for 1922 has the following:—

The cess-pool continues to be still the order of the day in several parts of the City, or wherever this is absent the ditch drains or even the roads serve the purpose of drains for sewage. Domestic refuse and filth are either flung into or deposited into the street. As a result, the surface of foot and carriage ways, which are unpaved and beset with ruts and shallows, become foul and the nauseous odours which emanate therefrom, especially in hot weather, render the atmosphere poisonous as if inviting pestilence.

Reports of later years show very little improvement, as indeed, one notices for oneself, usually at one's peril. The drinking water in the City of Madras has been declared by the authorities to be chemically and bacteriologically impure, yet it is consumed, none the less. I have taken Madras only as an example for we can see how typical it is of so many other places.

Now we as Star members must share the responsibility for this state of affairs. It is true that we do not all of us occupy positions of authority, but from our own station in life, whatever it is, we can exert an influence in the right direction, if we have a will that is firm and well-directed. The question is what are we doing in this direction, or, if we are doing something, can we not do more? And it is the same thing as regards the work of social regeneration, that is, the saving of society from certain useless conventions and degenerated ways that have so gripped it as to have become barriers, stagnating the waters of daily life.

THE WORK BEFORE US

BY THE JOINT NATIONAL REPRESENTATIVES

We are sure, members of the Star will be glad to hear that our Head, with Mr. Nityananda and Mr. N. S. Rama Rao, has reached Ojai and a cable informs us that the health of Mr. Nityananda is improving daily. Of course, we do not expect Mr. Nityananda for the Conference in December, but we are looking forward to the return of Krishnaji, as he is sure to bring good tidings as to the immediate prospect of the Madanapalle scheme. We in India have done but little yet, but steady work and pressure on public opinion may achieve much before Krishnaji comes. Let us one and all work steadily and press persistently.

* * *

We have been discussing the problems of Indian social life month after month in its various aspects. This month, we wish to discuss the topic of the caste system. As members of the Star we must carefully weigh and consider the balance of good and evil that results from this system. It is needless to say that there are few social conventions which are innately good or evil. Every system of conventions is an effort at social economy, but the efficiency of a system is entirely dependent on external conditions and all good citizens must ever be on the alert and adjust social conventions according to changed circumstances. To the wise, a convention or custom is useless and valueless but for the goal it is meant to achieve, and as soon as that goal ceases to be achieved, the wise must inevitably drop such conventions and customs. But indolence is of the essence of humanity in the lower stages and

a custom in course of time becomes a habit and inertia prevents any change, even if the goal be unachieved. It goes even further and the custom becomes so ingrained in one's nature, that far from recognising its uselessness, one is often prepared to do violence for its sake to the recognised privileges of every individual.

The question then arises as to how far we, as Star members, have given thought to the problem of caste, as it was originally meant to be and as it is at present. How far does this system serve the purpose which it was intended to and how far has it deviated from the original goal? And if it has deviated, is it merely an innocent show or does it do damage to the purpose of life? If we have to prepare ourselves in right earnest for the Coming of the World-Teacher, we cannot shirk the responsibility of asking ourselves these questions.

It is admitted by all that the system of caste was an eugenic arrangement for the division of labour in organised society, so that each department may have the benefit of specialisation in technique and thus contribute to efficiency. The Brahmana, the Kshatriya, the Vaishya and the Shudra, each had his duties and privileges and the conditions of society in ancient India lent themselves peculiarly to such a division of labour. Eugenic purity had to be maintained by a system of rules and regulations, which prevented errors by the foolish and the ignorant. But the currents of national life were always in a state of flux irrespective of these arrangements. All shared in the

advantages of national life and thought. Privileges were always associated with responsibilities and the latter were rigidly enforced.

What is it that we find to-day—a complete mixture of duties as well as responsibilities. Nor is there eugenic purity in any section of the community and yet the process of subdivision has gone on until one finds to-day numberless sects and sub-sects in every caste, each as rigidly separated from the others as the main castes among themselves. We find privileges maintained without any sense of the corresponding duty. "High" caste does not necessarily mean 'high living and high thinking', but merely the accident of "high" birth. The caste system is a hot-bed of many noxious ideas, which eat into the very vitals of a united national or spiritual life. It breeds suspicion, jealousy, pride, nepotism, degradation and a host of other anti-social and hence anti-spiritual elements in national life. Nor do we find it serving the high purpose it was meant to. One "born" to preach and teach is found very often to obey and serve; another "born" to buy and sell is found teaching and preaching, and that too very effectively, while many "born" to serve and obey are found in positions of power and command, which very often fit them quite well. Do all these not show that we are dealing with a system, which has outlived its usefulness and is merely a fetter?

That such a state of affairs should have come about is but natural when one remembers that India is no more an isolated country living its own life, arranging its own methods of organisation without interference from without.

For the last several centuries, we have been subject to foreign influences, which have enriched our national life in many ways, but have played havoc with our social systems. This inter-flow of international life has come to stay and we have to adjust our social system accordingly. Let us do it with conscious deliberation and scientific readjustment, otherwise we are liable to hypocrisy and insincerity—as alas, is too often the case—on the one hand or reckless extravagance of reaction on the other.

In any case, no Star member can be a party to injustices, rudenesses and tyrannies which hide behind and seek protection in the ample though hollow shell of caste. Kindliness and courtesy to all of whatever caste, a willingness to be of help to all are but truisms which are more often observed in their breach than in their fulfilment. Our behaviour towards our servants and those who are unjustly described as menials has to be carefully watched and corrected. Most of us suffer from the tradition of rudeness that has been handed down to us, towards these our younger brothers, who need the utmost kindness, friendliness and sympathy, for our much-vaunted refinement is too often dependent on the external circumstances created by the hard work of these very "menials" and is not a matter of inner culture and refinement.

We would appeal, therefore, to all our Star members to give serious thought to the problem of the caste system and arrive at some definite line of conduct and belief consistent with the principles of the Order and the near Coming of the Great World-Teacher.

BISHOP LEADBEATER

Deeply beloved is he by countless people all over the globe, who look to him as their guide and exponent in things spiritual, but above all is he revered and blessed by those who know him more intimately and therefore appreciate in some small degree the transcendent service he has wrought for the world by winning for it a glimmer of the Light beyond.

Many are those who owe to his inspiring example, his teachings, and his remarkable researches into the realm of Truth all they value most in life. Thousands upon thousands in every land lean upon his strength, his wisdom and his guidance, and turn to him in sorrow, suffering and despair, as also in the effort to follow in his footsteps, that they, too, sometime, may climb towards the heights of spiritual attainment. Thousands upon thousands who have never seen him owe to his writings their entrance upon a life of highest endeavour, while not a few have been led by him to the Feet of the Master, and even to the Path of Holi-

ness itself.

Thousands upon thousands of troubled souls, in their extremity of sorrow and of terror, have been saved and restored by him. His correspondence from all countries of the world is probably the most extraordinary that any man receives, for those who know not where to turn, who can find no one else skilled enough to aid in the unusual circumstances in which they find themselves, resort not infrequently to this great Seer and Magician of the Age, and never do they go unhelped.

He, the humblest of men, is as a beacon-light to those who know him, guardian of souls to those who look to him for training, for he makes their growth his chief concern. His it is to prune, to culture and to tend, until at last, after almost infinite patience and at the cost of incessant watchfulness and effort, he sees the bud form and the flower expand in that rare atmosphere with which he constantly surrounds it. [From *A Tribute Offering to Bishop Leadbeater.*]

THE CHILD SHRI KRISHNA

BY PROF. H. C. KUMAR

Hindu India celebrated on August 11th, the birthday of the Divine Child, Shri Krishna, whose feet trod this earth many many centuries ago. The word "Krishna" comes from a root which means "to attract", and Shri Krishna is the incarnation, the embodiment, of all that attracts the human heart,—Music, Beauty, Love. He was the beloved of the lowly cowherds, the emblem of depressed humanity. He was also the beloved of the cow, the representative of the animal world.

The poets of the Puranas have lavished all the wealth of their imagination on painting the wonderful exploits of this Divine Hero. They had caught a glimpse of the mysterious, uplifting power of Love, and in their efforts to put that glimpse into

words understandable by the people, they used parables which, in the minds of their readers, devoid of all imagination, have given rise to the most absurd notions that have ever disgraced the fair name of religion. How preposterous the whole tale of calumny is, becomes clear when we recollect the fact that all the "Lilas" of Shri Krishna took place, according to the Puranas, before He ever set His feet outside Brinda Ban, at the age of seven or eight.

Nations perish for want of vision, as much as individuals. It is because India—Hindu India—lost the spiritual vision for which Shri Krishna stands, that she lost her greatness. It was reserved for a so-called foreigner, Dr. Annie Besant, to point out and reiterate almost to weariness; that the

"Lilas" of the Divine Child are the eternal verities of the highest religion.

Take, for instance, the story of the Child playing upon His flute on the banks of the Jamuna. As He pours forth His melodious strains, the river rises in an ecstasy of love, trying to touch the feet of Shri Krishna. Up rises also the great serpent, Kali, threatening to devour the Child. Nothing daunted, the Child mounts the head of the ugly monster, crushes it under His feet, and begins to dance there, to the utter amazement of the shepherd boys who had gathered round Him, attracted by the enchanting music of the flute. What does that story mean? Simply this, that when a seeker of the Lord hears the sweet call of His voice, his heart leaps up with joy, like the surges of the Jamuna. But, strange as it may seem, it is then that the serpent of Greed and Worldly Wisdom that had lain asleep in his breast, in a snug little corner of the heart, almost unnoticed, raises its ugly hood, threatening to destroy the little germ of Divinity that Shri Krishna's flute has awakened into a new birth, in the heart of His devotee. But the power of the Lord is a guarantee of the ultimate victory of the devotee, and that which at first sight threatens to prove a sad tragedy, eventually turns into a mirthful comedy.

Take another allegory, that in which Shri Krishna is represented as lifting the Gowardhan mountain on His little finger, in order to protect His well-beloved cowherds from the ire of the great King of Clouds, Indra. It simply means that when the devotee seeks the help of the Lord with a sincere heart, the Lord is powerful enough to lift up mountains of pain and sorrow from him; that what he, the devotee, considers a heavy mountain, is light as feather in the eyes of the Lord.

But the episode that furnishes a seemingly most powerful weapon to the detractors of Shri Krishna, is the one called "chir haran," or the taking away of clothes. It is said in the Puranas that once upon a time the Gopis, village maidens, of Brinda Ban, went

to the Jamuna to take a bath. Having put off their clothes and kept them on the bank, they entered the river and began to deport themselves in the waters. Up came the naughty Child, Krishna, gathered the clothes into a bundle and climbed a kadamba tree standing on the bank, refusing to restore the garments to their owners, unless they came out of the waters and begged for them with folded hands.

Now, Shri Krishna was either an ordinary human, or a Divine Child. If the former, this episode, remembering the age of the Child, is nothing more than a childish prank, pure and simple. If the latter, it must have a deeper significance than is apparent on the surface. Let us look for it: Shri Krishna, the Avatâr of Vishnu, stands for the Over-Soul. The Gopis, as the incarnations of the Lord's devotees of previous lives, (so the Puranas tell us) represent the human soul. And the meaning of the parable is that, before the human soul can ask for the grace of the Over-Soul, it must know itself in all its naked hideousness. We cover up our souls with a good deal of pious garments, and think that all is well with us. If so, why need we go to the Lord? We must first realise that we need His help, before we can become worthy to receive it. And the same truth is expressed by Thomas à Kempis when he says in his *Imitation of Christ* that the naked disciple must follow the naked Christ. It is only when the parables of the Puranas are interpreted in the right way, that the truth begins to shine out of the veil of absurdity. Is it wrong to speak in parables? All nations possessed of vivid imagination, have used them. The "Pilgrim's Progress" is a parable. The great Masters of the Wisdom have always used parables for the instruction of the masses.

The "Rasa Lila" is perhaps the culminating allegory of the Puranas. It is a poetical illustration of the orderly dance of the Cosmic forces, each force manifesting itself in pairs—male and female, positive and negative. It is both science and religion,

for, to the seers of old science and religion were one. It is by the rhythmic movements of the twin-forces that the whole Cosmos dances at the music of Shri Krishna. It is through the melodious strains of Shri Krishna's flute that chaos is changed into Cosmos, disorder into order, discord into harmony. Before He breathes into His flute, everything is at sixes and sevens. When He puts it to His lips, the pieces of the infinite chaos hop into order and confusion ceases; they march, dance, coming into radiant concord. It is this supremely spiritual vision that the poet-seers of the Puranas call up.

The vision which nourished ancient Greece was Beauty. Greek architecture, Greek art, Greek philosophy, Greek religion, grew out of a vision of Beauty. The vision of Rome was Power. Rome developed Imperialism. The vision of modern times is Industry and Science.

The vision of Him who played upon the flute has been India's vision through the ages. He sang of the Ideal Imperishable, the Infinite, Living Ideal. And they listened to His song—the Gopis in Gokul, and Arjuna on the battle-field. The bitterness of the earth vanished, and the great vision of Life floated before them.

In mediæval India, the vision was again seen by the proud professor of Logic at the University of Nadya, and he became the humblest of men—he who is known as Chaitanya or Gauranga. The vision also came to a queen of the royal house of

Chittoor, the Saint-Poetess Mira Bai, whose lyrics still inspire thousands of hearts with the love of the Flute-Player of Brinda Ban. Was she the reincarnation of Radha? Many say that Radha was a myth. But Mira was no myth, to be sure, O ye of little faith. Has the vision come to you? Ah, there's the rub.

"Our age is retrospective", says Emerson. "It builds the sepulchres of the fathers. It writes biographies, histories and criticism...The foregoing generations beheld God face to face; we through their eye. Why should not we also enjoy an original relationship to the universe? Why should not we have a poetry and philosophy of insight, and not of tradition; and a religion by revelation to us, and not the history of theirs? Why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new men, new lands, new thoughts.....Let us demand our own works and laws and worship."

Yes, it is precisely because a demand of that kind has gone forth from all over the world, that some of us look forward to the Coming of the Lord of Love again in our midst, to usher in a new civilisation founded on Brotherhood—a Brotherhood that will embrace not only the followers of one particular religion or creed, but all HUMANITY, irrespective of labels.

VIA DOLOROSA

BY LEONARD BOSMAN

In the darkness of his despair the would-be disciple looks for a way out and calls to his Master to give him Light, for although the Light is all around him he "comprehendeth it not." He cries to his Master and asks to be taught a method by which he will be able to lift himself once and for all out of the slough into which he has plunged.

He seeks, as it were, a set of hard and fast rules which will do the work for him. He thinks in his blindness of understanding that there is such a cut-and-dried method, a kind of patent cure-all, a salve for all his hurts and wounds. But he makes an error in imagining that there is or ever was such a thing. There is indeed no way of attain-

ment, save that hard and thorny way, *Via Dolorosa*, at whose end stands a Cross with a Crown of Glory at its head.

Along this path he plods wearily, stooping every now and again to remove his shoes and to throw away the small pebbles which seek lodgment there; killing the gnats which hover around him in clouds, stinging him and goading him almost to fury.

The student who has undertaken this path has to weigh and balance finely every little thought, deed and word ere they are sent forth. And this must not be done morbidly, but with an introspection which is unattached, cool, calm and collected. He has to know both sides of every problem that confronts him and to decide between their opposites. His only way out is through continued experience, that experience which comes both from failure and from success, probably indeed more from the former than from the latter.

Time after time he falls into temptation, time after time he lapses into the old ways and forms, throwing himself upon his knees in despair as he fancies he knows the futility of his efforts.

Again and again he hears the Voice of the Silence, that still, small voice which comes only after the storm. He goes onward with a light heart, but as the stimulation wears off the old habits assert their power, *the old thoughts reassemble*, and he has to fight harder than ever to transmute their forces. Always has he asked assistance, always has he claimed from his Master the right to be helped. But the help, the outpoured life of the Master, which so often comes in answer to his cry, is not his own effort working, but a stimulation whose effect should teach him to exert his own will, so that the work may be done by his own innate power, that power which, though not so well developed, is yet the same as that of the Master.

So often this Light flows into him, so often he receives a stimulation which uplifts him for a time, only to let him fall once more as it wears away.

At last he begins to wonder why all this added trouble should be his, why as a result of such help he should only fall deeper into the mire of old temptations which, in his blindness, he thought had lost their hold upon him for ever. He begins to realise that he has always asked for help and strength, and that although the Law works unerringly and gives help according to his Karma, he has not yet developed strength in himself, has not brought to fruition his own innate powers.

So for a time he learns to stand alone, not asking for help, but *willing* to become strong, *willing* to attain and fulfil the Great Obligation which his Higher Self has long ago undertaken.

At this stage comes the real "dark night of the soul". Some old temptation seizes him in its malevolent embrace, and down he goes, knowing that he is falling, vowing that he will never consent, and yet consenting. But it is the aftermath that is terrible. Then it is that he flings himself at the feet of the Great One, assuring him of his good intentions, repeating his vow of "fidelity, fidelity, fidelity," saying that although all his effort has been used yet still is he in the toils of the snake. Again he implores help, crying aloud in his despair, unable to see the Way because of the tears which blind his vision. Once more he is seeking an easy way-out, forgetting in his anxiety that only by gradual progression can the Path be trodden, only by tortuous and winding paths can he attain to the Straight Way which leads to the Goal (the Goal, or Mount of Initiation).

At last as he despairingly bedews his pillow with tears (and let no occult student ridicule those in this condition or think such tears are "womanly") and once again asks with all his soul for Light, there comes a strange answer.

At first as he listens he can hardly believe his ears, for the message that reaches him tells him that no help can be given. "No help," he repeats in despair, querying the wisdom of the message until, gradually be-

coming calmer, he hears again the voice, and this time the inner explanation which so long he has been seeking. "No help," says the voice of the Master, "no help can be given you; but lay this to your heart, that if you succeed by your own efforts, you will attain to something well worth all these trials. No help can be given you, except that greatest of all help which leaves you standing alone and isolated until you fall back and rely upon yourself. We stand aside and let you fall, only in order that you may develop endurance, and rise superior even to the thought of asking help. If you are to become a teacher of men, it is well that you should know all the lessons of the ordinary man, and therefore it is that lower temptations come to you years after you have passed beyond the lower experiences."

And as the student thus realizes that in one sense there is no cut-and-dried answer to his problem, he yet learns that there is a Law, the very innermost Law of his being, which dictates the answers to all his difficulties. He does not at first understand this Law, for as yet he has only glimpsed the distant view, but always there are at hand those disciples whose powers are more

developed, and they, and such as they, are able to interpret to the student in their own way the Law of his own inner being which he has as yet but dimly sensed. As they speak, within him answers the knowledge, and he *knows* beyond question that what he is told is true. He only knows that others know because of his own knowledge within.

Thus eventually he becomes a perfect Law unto himself judged by no earthly standard, and ruled by no carping, criticising minds. Even though obeying the law of the land and submitting to convention and all those social habits and rules so dear to the hearts of men, he never allows real Principle to be hidden under a mass of rubbish called custom and law. He has touched a higher Law and answers only to that. Only his Master can judge him, for He knows all. But then the Master never judges: He only *knows* and knowing cannot condemn. His look of sorrow at the repeated failures of the student is a greater incentive to renewed effort than all the condemnations of the harsh and unconscionable teachers of the world.

(Reprinted from *The Adyar Bulletin* for August, 1925.)

SO, LET US ALL REJOICE!

BY KRISHNANANDAN PRASAD

When soldiers stood grim in the battle array,
And father saw son opposed in the fray,
And elephants did trumpet and horses did

neigh,
And Dharma stood menaced on that fateful
day,

Who was it who, in the midst of the throng,
Gave to the sick world His life-giving Song,
And held back the on-rushing tide of wrong
When Dharma stood menaced on that fateful
day?

SHRIKRISHNA it was—blessed may He be!

* * * * *

When Hindus had fallen and Darkness
reigned,

And Religion was naught and Superstition
gained,

Who was it then who polished it bright,
Helped it to its feet and won back the Light
And saved the dumb ones from sacrificer's
blight

When Religion was naught and superstition
gained?

LORD BUDDHA it was—blessed may He be!

* * * * *

The seed of hatred has been sown broadcast,
And with black fumes of strife is the heaven
overcast,

Shall Hope go under and Pessimism reign
And Lord God on high look on in vain
And Precedents ignore and no Succour
deign

When with black fumes of strife is the
heaven overcast?

So, let us all rejoice for the end is near—
The end of discord and strife and fear!

* * * * *

Lift up thy head—the Advent is nigh!
Lift up thy head—the Star's blazing high!
And out of the ashes of the old
The Magician, after heavenly mould,
Shall raise a fabric shot with gold
That shall Ages endure and Time defy,
Glory to the Lord—blessed may He be!

IN THE STARLIGHT

III

By D. B. DHANAPALA

Many a time I wonder why we really love Krishnaji. The odds are all against him. In fact, he has certain of those qualities that make people unpopular, his uncompromisingness, his abhorrence of conventionality, his attention to "tremendous trifles", so to say. There's no beating about the bush with him. He calls a spade a spade, point blank.

Yet, why is he so popular among all sections of people? Did I say popular?—No, not popular, for, the love we all bear to Krishnaji is not that mere sentimental liking that we sometimes have for a cinema hero or a political diplomat. I don't think I was the only man who travelled hundreds of miles to Adyar just to see Krishnaji's "pleasant face". I remember the day. He was in his tennis kit, and as he proffered his hand with his racquet in the other, the glory of the moment tingled in every part of my body. Yet I was disappointed that nothing supernatural happened to celebrate the occasion. Somehow it didn't seem right. Nature seemed too acutely indifferent to the affairs of men. I felt as a school boy does when the idol of his heart, the captain of his school team, pats him on the back and gives him a smile of approval. I knew in a general way that Krishnaji was a man; but I was prepared to expect a divine message and a supernatural inspiration even at the touch of his hand.

After the meeting I felt the feeling of relief that you get when you read the "Mahatma Letters". He makes you feel that you too can attain his heights, if you only try; that, after all, he is also human

as you are, and not a god come down to earth through pity for the wretched human beings. And this is the feeling that Krishnaji inspires into everybody, although the heavens might not make festival or the sun stay on the hill.

Whenever I think of Krishnaji I think of a certain evening in December at Adyar. All Adyar had gathered to see the sports of the Night School boys. And as I laughed my loudest when a blindfolded boy hit the wrong pot that wasn't meant for him, there emerged away from the crowd the form of Krishnaji. I hadn't noticed him in the crowd where I least expected him. I stopped short in my laughter, and to this day I forget what the blindfolded boy did next. For, on seeing Krishnaji I felt suddenly that that mighty little book, "At the Feet of the Master", had been born in a human shape and was walking away from the crowd. It was a wonderful feeling; I shall never forget it.

He never likes you to take notice of him. He would stand side by side with you, enjoying the fun, rather than sit in arm-chairs and look glum and gloomy.

That is the Krishnaji whom we love, who is out to beat a new track, to strike out a new path, to shock the pious and the "holy", to disappoint the mere sentimental, idle admirers, to give life a meaning. He does not show off greatness. He is like a miser who hides his gold, not because he does not want to use the gold but because he does not like its glitter. He is great "because he cannot help it", and we love him because we too cannot help it.

SHAMBALLA

By DR. T. P. C. BARNARD

To a certain type of mind the unusual has an almost irresistible attraction. The very mention of Shamballa has such for me, and

as I read the description of the scene just prior to the setting out of the hosts which went to India (Life X of Alcyone) there is

a sense of familiarity about the whole thing that is tantalising, just as is the feeling when one has a name "on the end of his tongue" but cannot speak it. Perhaps you who read this feel the same way.

From *The Secret Doctrine* (Vol. II, page 528) we learn that "on the plan of the Zodiac in the upper Ocean or the Heavens, a certain realm on Earth, an inland sea, was consecrated and called the 'Abyss of Learning': twelve centres on it, in the shape of twelve small islands, representing the Zodiacal Signs were the abodes of twelve Hierophants and Masters of Wisdom. This 'Sea of Knowledge' or learning remained for ages there, where now stretches the Shamo or Gobi Desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the Zodiacal Ring on Earth." From this it is evident that Shamballa is one of the very few parts of the earth's surface that has existed from the very beginning of things and, from the fact that it is called "the Sacred Island," it has always been considered *Holy Land*.

Even as early as the time of the destruction of Lemuria this Sacred Island was in existence and known, for (*The Secret Doctrine*, Vol. II, page 333) mention is made of Lemuria's "Elect" taking shelter there, and (on page 366) of "the handful of those Elect, whose Divine Instructors had gone to inhabit that Sacred Island."

Shamballa is the Spiritual Capital of this world. It is located on an oasis in the Gobi Desert and it was here that was placed one of the seven cradles of humanity. This island is said to be without rival in the world for unparalleled beauty and, "according to belief, exists to the present hour."

"Around no other locality hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks

correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilisation, luxury and fine arts, as no existing capital of Christendom can show today. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bhati—hideous, but faithful gnomes—guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind." (*Isis Unveiled*, Vol. I, p. 598).

"The district of the Gobi wilderness and, in fact, the whole area of Independent Tartary and Thibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. . . . The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity." (*Isis Unveiled*, Vol. I, p. 599).

When the time came for the founding of the Fifth Root Race, the Manu led forth His 9,000 followers from Atlantis—79,997 B.C. The emigration was undertaken because the fifth sub-race was about to be entirely subdued by the Dark Ruler, and He wished to draw His people away from that influence. They were first established in Arabia, becoming soon a great nation, and from them He selected about 700 of His own descendants who were moved on to the neighbourhood of Shamballa, where they grew and flourished. Even at this early date records state that Shamballa was held in deepest veneration by the savage surrounding tribes

—so much so that the island (for the Gobi Desert was then a sea) served as a secure refuge in case of attack.

The real founding of the new Race is said to have begun some 60,000 years ago. Prior to that all had been the work of preparation. The civilisation which arose was pure and fine, and flourished exceedingly.

A thickly populated kingdom surrounded the Gobi Sea and, by degrees, obtained dominion over many neighbouring nations. In the zenith of its glory it had a magnificent architecture of the Cyclopean style and size, but finished with great delicacy and polished to a remarkable degree. Its builders erected the marvellous temple whose colossal ruins are the wonder of all who have seen them in Shamballa today; it was they who built an unequalled bridge which once linked the Sacred Island with the shore. This bridge still stands, mighty as ever, though now only the shifting desert sand flows beneath it. The city was called the City of the Bridge and also Manu's City. Its sculpture was noble, its colouring brilliant, its mechanical genius considerable.

When Poseidonis sank, the Sahara and Gobi seas became dry land. All that now remains, of which we hear, is the oasis which was an island. In it now is a lake, and in the lake is an island on which, we

must presume, stands the temple which is mentioned in Life X of Alcyone. In *Isis Unveiled* the statement is made that there was no communication with the fair island by the sea, but subterranean passages, known only to the chiefs, communicated with it in all directions.

Reasoning from the foregoing, it is evident that the "Heart of the Earth," *i. e.*, Shamballa, is on an island in the centre of a lake in an oasis in the Gobi Desert; that there was and is no communication, save subterranean passages, between what is now the oasis and the island in the lake, and that there was, and is, a bridge from the main land to the ancient island which is now the oasis.

In Life X of Alcyone (*The Theosophist*, July, 1910) we read of the solemn peace which ever pervades Shvetadvipa, the White Island in the inland sea whereon stands Shamballa, the Sacred City—which peace is the benediction of the High Presences that dwell there. And well may this be called "Earth's Most Sacred Spot," for it is here that the Mighty Lords of the Flame have appeared and it is here that is said to dwell that Gracious and Mighty ONE who stands at the head of the Spiritual Hierarchy of this planet.

(Reprinted from *The American Theosophist*)

WHAT THE STAR MEANS TO A STUDENT OF HISTORY

BY LEONARD TRISTRAM

The study of vanished empires, of past civilisations, is a topic which has always been of absorbing interest to man. There is one dominant factor in countries of ancient times, and that is Religion. Religion bulks very largely in the mind of any Archaeologist. The study of Ancient India is the study of the Vedas, the study of Ancient Egypt is very largely the study of the Book of the Dead. We learn of mighty miracles, of wondrous temples, of glorious mysteries, of days when the Gods, the Great Ones, walked about physically among men.

Where are the Great Ones now, where

are the mysteries, where are the temples? Where is the Path to the realisation of God whose existence was openly proclaimed in those ancient days?

To a historian it would seem that these are the things which the great World-Teacher is coming to re-establish among men. Religion will again take its proper position in the world. It will be a true Religion, proclaiming the Path to God, even as it was proclaimed of old. Let us hope that there will be many who will follow that Path to its divine end.

There is yet another thought: Looking,

over the sands of time, the historian, and especially the true historian who is a student of the Records, can trace many such Appearances of Divinity among men, even such as the One we are expecting. He can see how these mighty Beings have an almost incalculable effect upon the world. Periods of turmoil precede and accompany the Coming, but these, however intense

they may appear, soon pass over, and the world is seen to be permanently altered by the divine influence. Clouds of evil, may be, which have been oppressing the world, have been largely cleared away, abuses are diminished, a new spiritual impulse is given. To this, and to much more than this, we, the members of the Order of the Star in the East, look forward.

THE COMING OF THE WORLD-TEACHER

BY MADAME I. DE MANZIARLY

[A lecture on the "Coming of the World-Teacher" was given in the Indraprastha Girls' High School Hall, Delhi, by Madame I. de Manziarly, the International Lecturer of the Order of the Star in the East, under the auspices of the local Theosophical Society, at 7 p. m. on Sunday, 2nd August. The following is a summary of the lecture.]

The lecturer referred to the year 1910-1911, when the Message about the Coming of the World-Teacher was, for the first time, delivered by Mrs. Besant in Paris. In her prophetic speech Mrs. Besant had, then, some five years before the sudden outbreak of the great European War, given out that human progress, in whatever section of life it was, had reached a deadlock, that the limited intellect of man working in all the spheres of life, political, social, literary, scientific or artistic, had reached the limit beyond which it found itself unable to proceed, and had come to face such problems in those spheres the solutions of which were certainly beyond its reach. The prophetic orator had then pointed out the deadlock, the symptoms of a critical stage in a diseased body, which would be removed of themselves, when the old forms broke down to make room for the new spirit ready to come down and inspire new institutions and fulfil what the Poet Laureate sang long before: "the old

order changeth, yielding place to new."

The lecturer then said that the message of Mrs. Besant was not then appreciated by the public, except the Theosophists. Only when the great War was declared did the people begin to realise the importance and weight of her words. As a consequence, the solution of the problems needed a super-intellectual and yet universal agent. The spirit being a great synthetical force, beyond the pale of colour, of race, creed and country, was the most suitable agent, and hence the Order believed in the Coming in the near future, of a great Spiritual Teacher who will be the Christ of the Christians, the Bodhisattwa for the Buddhists, the Divine Incarnation or Avatara for the Hindus and Imam Mehdi for the Mahomedan—the reappearance of whom is expected in each of these religions. And the breaking of racial and religious prejudices was the first duty of those who were engaged in the preparation of His path.

REPORTS

The Bihar Star Conference

The Bihar Star Conference was held on 1st August 1925 at Gaya, with Prof. K. N. Prasad, the Divisional Secretary, as its President. Bro. Ram Chandra Shukla delivered an excellent lecture in Hindi on the "The New Era in India." Some of the

glaring evils in our society were mercilessly exposed and remedies suggested. In the evening the President delivered an impressive lecture on "The Great Possibility". The Coming of a World-Teacher was presented to the audience as a possibility, and the lecture was cast in a logical form. The

Conference was a great success.

It was resolved to disengage the Star Conference from the Theosophical Federation, because in the 'partnership' the former has received but scant notice from the public. The next Star Conference will be held at Patna, some time in January next, and two days will be devoted to it. Patna is the biggest educational centre in Bihar where students from all parts of the province gather for knowledge. We hope and trust that our next Conference there will be a great success. It was also resolved to request the editors of the *Avatar* to issue a first-rate Annual before the Convention. Bro. Shukla accepted the suggestion and has promised to meet the wishes of the Conference. The desirability of contributing to the Headquarters Fund at the rate of As. 8 per member by every Group was recognised, and it is hoped that the Groups will realise the necessity of it.

Kashmir

Madame I. de Manziarly, International Star Lecturer, reached here on the 12th July, and left this place on the 2nd August, 1925. During her short sojourn she delivered addresses to the Star members and very emphatically brought home to their minds the necessity of practical useful work for the upliftment of humanity. She spoke about the life of Krishnaji, and the work he was engaged in. She also delivered two public lectures in the State College Hall on "Health and Spirituality". The lectures were very much appreciated by all. The lecturer is to continue her lecture tour in the Punjab, and we wish her success in her endeavours.

DINANATH DAR,
1-8-1925. (Srinagar)

South Tamil and Ceylon Division

Mr. M. S. Sundara Sarma, B.A., (Artist) co-opted Divisional Secretary and District Star Worker, Madura, having left this Division on transfer, the following arrangements have been made with the approval of the

National Representative of the Order of the Star in the East.

- (1) Mr. R. Madhavachari, B. A., B. E. Assistant Engineer, Golden Rock, Trichy, as Joint Divisional Secretary.
- (2) Mr. T. S. Venkataraman, Agricultural Demonstrator, Sholavandan, as District Star worker, Madura.
- (3) Mr. R. Panchapakesan, Headmaster, elementary school, Kadambur, (S. I. Ry.) as District Star worker, Tinnevely, *vice* No. 2.
- (4) Mr. V. Veeraraghavan, Teacher, Anglo-Vernacular School, Kadambur, (S. I. Ry.) as Star Group Secretary, *vice* No. 3.

M. SUBRAMANIA IYER,
Divisional Secretary.

Shri Krishna Star Group, Anakapalle

The Anniversary celebration of the Shri Krishna Star Group, Anakapalle (Vizag District) was held in the George Club Hall on 12-7-25.

The proceedings commenced at 5-30 P.M. with a members' meeting, at which Bro. E. Narasimham of Vizagapatam spoke on "The Health of the Star Members."

At 4-30 P.M. there was a public meeting presided over by Bro. G. V. Subba Rau of Yellamanchili. The meeting was very well attended by the elite of the town and the students of the local high school. The Group Secretary read the annual report of the Group.

The Group was started in June 1923 with 7 members and it has now 25, of whom 16 reside in the town, and 9 are temporarily away. Weekly meetings are regularly held, at some of which one or other of the members speaks on various religious topics. 40 members' meetings and 6 public meetings were held during the year. One of the public meeting was addressed by Bro. G. V. Subba Rau, of Yellamanchili and the rest by one or other of the Group members. Bhajana was performed every Saturday night. A nucleus of a library was started

and it is hoped that by the help of the public it may be improved this year.

After the report was read, Brahmasri Janamanchi Seetharama Sarma Garu, Pandit in the high school, gave a very interesting and informing lecture in Telugu on "Religion." He showed that religion is universal and that devotion is the keynote of religion. The President then spoke on "The Order of the Star in the East: Its Aim and Work."

The proceedings were followed by the Public with interest and enthusiasm.

Anakapalle,)
29-7-25.)

CH. AKKA RAO,
Secretary.

Sivaganga

The local Star Group celebrated on May 25th, 1925, the Birthday of its beloved and esteemed Head, Krishnaji. The hall of the Theosophical Society was very tastefully decorated with buntings and greens and the Theosophical flag under whose auspices the function was arranged. In the evening there was a public meeting to which the youths of the town were specially invited and the hall was thronged with the beaming faces of boys and girls. The meeting commenced with the melodious singing of the exquisite Tamil Metric rendering of "By the Power that streams through the Star," etc. etc., by Sister Visalakshi Ammal of

the Madras Women's Home of Service. Mr. J. Rangasami Iyer, the local scout master, spoke what youth in India and elsewhere have done for the advancement of their countries spiritually, morally, and intellectually, and instanced Shri Ramachandra, Sukadev, Dhruva, and Prahlada. Then the president of the Theosophical Lodge, Mr. A. R. Rangaswami Iyer, in an address detailed the work of the Hierarchy, and summed up the religious, historical, and ethnological reasons for the belief in the near Coming of a World-Teacher. Further, he referred to the Star organisation as doing the work of the sappers and miners for His Coming. He also spoke of the changed attitude of the heart as a preparation for recognising the Teacher when He comes. He described the misery, the hatred, the distress, and the war that have been brought about by the present elderly generation and added that to the youths of the present time is given the privilege to purify the unbrotherliness in the world and to join in comradeship with elders in such work. He exhorted the youths to serve and to train themselves for service for alleviating the misery of the world. With the distribution of light refreshments the meeting came to a close.

A. MAHADEVA IYER,
Secretary, Star Group.

CORRESPONDENCE

What You Can Do!

Elsewhere will be found a brief description of our new magazine *Yuga-Pravesha*, which is expected to be out early in January next. We appeal to every reader of the BROTHERS OF THE STAR to help us make it a success. We need *all* the support that you can give.

If you know Hindi, you can best help us by becoming a subscriber and persuading your friends to do so. But even if you do not know Hindi well you can at any rate help us in any of the following ways:—

1. Subscribe for a copy and let it go to

some institution where members can read Hindi.

2. Get your friends to do likewise.

3. Get suitable articles from those who can write, either in Hindi or in any other language.

4. Collect suitable extracts and send them to us, either in original or their Hindi translations.

5. Contribute articles yourself.

6. Send a donation towards our guarantee fund.

7. Get local firms to advertise in our

magazine. A copy of our schedule of rates will be sent free on application.

8. Send photographs or pictures with explanations, which you think will help the objects for which we stand.

9. Persuade your artist friend, if you have one, to send us cartoons illustrating the evil ways and customs in our society.

10. Become our agent and canvass subscribers and advertisers in your locality.

11. Suggest ways and means by which we can make the magazine popular.

Write to :

The Managing Editor,
"YUGA-PRAVESHA",
Adyar, Madras.

Puduyugam

Rao Sahib S. V. Kanagasabai Pillai, Editor of the Tamil Star magazine, *Puduyugam*, sends the following appreciation of his magazine received by him:—

SIR,

I have read the 7 issues of your *Puduyugam* so far out. As far as I have seen its style, I have no doubt that it is easy to be clearly understood even by ladies. I have found that its contents are useful for them by reading out the magazine to them and by getting them to read the same. So, the idea that *Puduyugam* will improve the knowledge of the Tamilians in general, has to be accepted merely on the basis of its style.

Vedaranyam,)
21-7-25)

(SD.) V. V. RAMANA.

REVIEW

RASHTRA-SHAKTI

Printed at the Dhankore Deshi Mitra Press, Surat; Published at Sands Road, Karachi, (Annual subscription with Postage Rs. 2).

This fortnightly magazine, started only twelve months ago, discusses political, social and moral subjects and speaks out boldly and independently for the good of the

people. It seems to receive contributions from several well-known writers—patriots and reformers with high ideals, but financially it is not a success. We hope that it will receive better support next year from the reading public, and that it will be turned into a weekly as is contemplated by its well-wishers.

P. P.

FINANCE

DONATIONS DURING JULY, 1925

N. B.—Please see your donations mentioned here. If not mentioned, write direct to the Treasurer.

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YUGA PRAVESHA

Donations towards this magazine (*vide* Prospectus published in June BROTHERS, p. 138) will be acknowledged here. Will those who have already promised kindly remit the money at their earliest convenience. We want Rs. 1,000 for our Guarantee Fund.

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